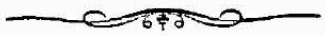
THE

CHINESE RECORDER

AND

MISSIONARY JOURNAL.



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Chinese Recorder AND MISSIONARY JOURNAL.

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INTRODUCTORY.

MORE than seven years ago, the *Missionary Recorder* was set on foot by the Rev. L. N. Wheeler at Foochow. The serial was ably conducted and well sustained, meeting as it did a necessity, which the opening number declared to have "been long and widely felt." At the end of the first year, however, the enterprising editor was constrained by circumstances to relinquish the undertaking, and having failed for the time to procure a successor in the office, the closing number was issued in December, 1867. The general support which this Magazine received from the Missionary body, shewed that the undertaking was neither premature nor fruitless; and the numerous literary contributions from all quarters, some of them of much value, rendered it a very acceptable addition to our rather scanty local periodical reading. When it ceased to appear, a murmur of discontent passed from mouth to mouth; and after the lapse of a few months, the Rev. S. L. Baldwin of Foochow, a member of the same mission as the former editor, was induced to recommence the Magazine, under the new title of *The Chinese Recorder and Missionary Journal.* The first number of this was issued in May, 1868, and the publication was continued under the same management till January, 1870. The editor, who up to that time had conducted it so much to the satisfaction of its supporters, being then about to depart to his native land, was succeeded by the Rev. Justus Doolittle. This gentleman continued the work without interruption till May, 1872, thus completing, with the *Missionary Recorder* five annual volumes in all; but he then felt it expedient, as he was leaving Foochow, to give up the publication of the *Chinese Recorder.*

After a lapse of nearly two years, during which there has been a very general expression of regret at its discontinuance, it has been resolved to take up the thread that was then dropped. In so doing,

the present editor is conscious of no special aptitude for the office, and merely accedes to wishes expressed in so many quarters, as to induce the belief, that much of the care and onus of editorship will be removed by the readiness of contributors to its pages,—wishes indeed, in many cases accompanied by promises of literary aid, which if fulfilled,—as doubtless they will be,—will go far towards rendering the future of the Journal to a great extent a worthy continuator of the past.

With these hopes and promises then, we venture to appear before the public, as the recognized advocate of the Missionary cause; and if, by our feeble efforts, we can in any way strengthen the hands of the brethren who are engaged in the great work of evangelizing the heathen, our point will have been gained. The mutual interchange of views on all that pertains to the work, cannot fail to be profitable. We are encouraged and stimulated by the simple statement of what God is doing in some places; and if in other parts the aspect is less encouraging, it is surely for the advantage of the cause, that want of success should also be duly reported. How else can we sympathize with one another? As members of the same body, not only should we rejoice with those that do rejoice, but it is our privilege also to weep with those that weep. Many items of great interest are comparatively lost for want of a channel of intercommunication; and such a channel we now propose to open anew. In doing so, we may well appropriate the words of our first predecessor,—"As we can give but brief and superficial attention to the paper each month, its fate must necessarily be determined by correspondents."

Let it not be supposed, however, that we restrict our journal to a narrow range of subjects. As regards theological questions, we hope to maintain the same enlarged and liberal views as our predecessors; thus claiming the support of the advocates of every shade of Christian teaching, and shewing a readiness to give each side a fair hearing.

We invite communications on information of all kinds connected with China and the surrounding nations; and shall gladly follow the plan hitherto adopted, of opening our pages to any contributions, the tendency of which may be, to make us better acquainted with the people, the country, or the history of the nation with which we have to do.

One slight innovation we have decided on, having come to the conclusion to publish only once in two months; thus making six numbers in a year, instead of twelve as formerly. The paucity of numbers however will be compensated by the additional amount of matter in each; and we shall thus evade the necessity of mutilating to such an extent, the contributions with which we may be favoured.

SHANGHAE, *April*, 1874.

FOR AND AGAINST MONGOLIAN BUDDHISM.

THIS paper does not pretend to be a systematic account of Buddhism. Of its rise, progress, books, and especially of its deeper learning and recondite theories, I have at present nothing to say. On these subjects numerous and learned treatises have been written, with which most people are more or less familiar. What I propose here to do, is to condsider the superficial aspects of Buddhism,—the practical part of it; not Buddhism in the abstract, but in the concrete, as embodied in the life and habits of the Mongols at the present day. I think it the more necessary to begin with this explanation, because it is just possible, that in some points the Mongols may have departed from the pure theory of their faith; and thus in narrating their customs and beliefs I might seem to the learned, to be ignorant of the principles of the Buddhist religion, and guilty of incorrect observation of its practices. My aim is to speak and testify of what I have seen and heard, and to try to arrive at a correct estimate of the value of this religion to the Mongols, by dwelling, as impartially as I can,—first, on its good points; and secondly, on its evil points.

I.—Its Power.—This is one of the first things one notices in coming into contact with the Mongols,—the completeness of the sway exercised over them by their religion. Meet a Mongol on the road, and the probability is, that he is saying his prayers and counting his beads, as he rides along. Ask him where he is going and on what errand, as the custom is, and likely he will tell you he is going to some shrine to worship. Follow him to the temple, and there you will find him one of a company with dust-marked forehead, moving lips, and the never-absent beads, going the rounds of the sacred place, prostrating himself at every shrine, bowing before every idol, and striking pious attitudes at every new object of reverence that meets his eye. Go to the quarters where Mongols congregate in towns, and you will find that quite a number of the shops and a large part of the trade there, are dependent upon images, pictures, and other articles used in worship. Go to Mongolia itself, and probably one of the first great sights that meets your eye, will be a temple of imposing grandeur, resplendent from afar in colours and gold. Approach tents, and the prominent object is a flag-staff with prayer-flags fluttering at the top. Enter a tent, and there right opposite you as you put your head in at the door, is the family altar with its gods, its hangings, its offerings, and its brass cups. Let them make tea for you, and before your are asked to drink it, a portion is thrown out by the hole in the roof of the tent, by way of offering. Have them make dinner for you, and you will see a portion of it offered to the god of the fire, and after that perhaps you may be asked to eat. Wait till evening, and you will see the little butter lamp lighted, and set upon the altar as a pure offering. When bed-time comes, you will notice as they disrobe, that each and all wear at their breasts charms sewn up in cloth, or pictures of gods in metal cases with glass fronts. In the act of disrobing, prayers are said most industriously, and not till all are stretched on their felts does the sound of devotion cease. Among the first things in the morning you will hear them at their prayers again, and when your host comes out with you to set you on your way, he will most likely give you as your landmark some cairn sacred for the threefold reason that its every stone was gathered and laid with prayer, that prayer-flags flutter over the sacred pile, and that it is the supposed residence of the deity that presides over the neighbourhood.

As you come to know more of the language and the people, you will find that the Mongol's Buddhism does not leave him even here; but that these outward points, where his religion comes upon him tangibly, are only the types of the points of spiritual contact. His religion marks out for him certain seemingly indifferent actions as good or bad, meritorious and sinful; he has days on which he will not give, and days on which he will not take, days on which he may bargain but may not sell, places to be avoided and places to be frequented, times to perform certain works, and times to refrain from works. There is scarcely one single step in life, however insignificant, which he can take without first consulting his religion through his priest; and the result of the consultation is probably an answer which will cause him great trouble and annoyance. But he submits to it. Not only does his religion insist on moulding his soul and colouring his whole spiritual existence, but it seems also to determine for him the colour and cut of his coat. Perhaps no other religion on the face of the earth holds its votaries clutched in such a paralyzing grip, and it would be difficult to find another instance, in which any religion has grasped a country so universally and completely as Buddhism has Mongolia. The Mongols themselves say that some of them have more piety some have less, but that throughout the length and breadth of the country there is not a single infidel. I partly believe it, and it is this universality of dominion, which enables the religion to build such rich and costly temples, in such a poor and thinly-peopled country. Perhaps, however, some may think that the fellness of the grasp with which it holds its votaries, body and soul, should not be counted among the things to be said in favour of Buddhism. Let that be as it may, there can be no doubt about the next good point to be spoken of.

II.—The Noble Ideas it has given the Mongols.—The Mongols themselves are in the habit of saying, that before Buddhism came to them, they were in ignorance and darkness, given up to deeds of superstition and cruelty, and addicted to such practices as putting their mother to death when she reached the age of fifty. Now, they say, see what we are and how we act;—all this has been brought about by the sacred books.

The most prominent doctrine in their religion is *The Immortality of the Soul.* This their mind grasps firmly and clearly. I never yet met a man who for a moment doubted it, or hesitated in the least when asked to tell what he knew about it. They scorn the thought that the soul began its life with the body, and scorn the idea that its life should end with the death of the body. For countless thousands of ages, the soul has been living on, sometimes taking one birth, sometimes another; for countless thousands of ages it shall live on, taking higher or lower births according to its merit or sin; but still the same individual soul, the same unchanged spiritual being. There never was a time when the soul was not alive, and there never shall be a time when it shall not be alive. And this is not a doctrine that is held simply as an article in their creed, and referred to by the learned only in their discussions; it is an ever-present feeling with young and old, learned and illiterate, with man, woman and child. The body is merely the case or shell in which the soul lives; it is not the man any more than the house is the inhabitant; and nowhere is their faith in the soul's distinctness and independence more apparent, than in the manner in which they take the dead body which has been vacated by the soul, and cast it out on the waste, to feed the wolves and the birds.

Moreover, they acknowledge souls not in men merely, but also in every

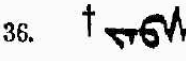
living thing. The beast, the bird, the insect, the reptile, are animated by souls as everlasting, and as capable of great things as their own. The bodies of these beings are in fact only soul-cases; and at a former period their own souls, as they suppose, may have taken such births, and may take such births again. Mongolia is thinly peopled, and Mongols have much solitary travelling and herding, but they are not alone as we should be. Everywhere around them, in the flocks they herd, and in the beasts they ride, they recognize spiritual existences; and from long habit, come at last to have almost as vivid a realization of the unseen and spiritual, as of the seen and temporal.

Another of the noble ideas taught by the Mongol's religion, is *The Decalogue;* not that of Moses, but a list of ten black sins, divided into three classes, according as they are committed by—(*a.*) the Body, (*b.*) the Tongue, or (*c.*) the Mind. Those of the body are three in number, viz:—killing; uncleanness; theft. Those of the tongue are four in number, viz:—the false word; the harsh word; the slanderous word; the idle word. Those of the mind are three in number, viz:—covetousness; malevolence; heresy. Killing refers not only to the taking of human life, but also to the taking of the life of any animal, even to the insect or reptile. When we find the Mongols reckoning "the idle word,"—that is the useless word,—the word which is spoken with no purpose of conveying information or instruction,—among their black sins, we cannot but compare it with the Scripture which says, that "every idle word that men shall speak, they shall give account thereof in the day of judgment."*

But the list is not yet complete. In addition to the ten black sins there are five *Zabsor ogwei* † sins. *Zabsor* is a split, crack, little opening, an interval of space or time. The black sins are bad enough, and are to be followed by terrible punishments in purgatory, which however may alternate with periods of comparative comfort. The *Intervalless* sins are worse, and to be followed by a hell of intense suffering, and that without cessation.

The five intervalless sins are:—patricide; matricide; killing a Doctor of Divinity; bleeding Buddha; sowing hatred among priests. By a Doctor of Divinity is meant, a lama of exalted learning, and who is under more and stricter vows than the common priests. Drawing blood from the body of Buddha, is a figurative expression, pretty much after the manner of *Hebrews* vi: 6; which speaks of backsliders "crucifying the Son of God afresh, and putting Him to an open shame." The great guilt here attached to those who cause strife among the disciples, agrees well with the severe things said by Paul against those who caused divisions in the ancient Church at Rome.‡

Another of the noble ideas of Buddhism, is the doctrine of *Rewards and Punishments.* No religion could promise more in the way of rewards, and scarcely any religion could threaten more in the way of punishments. The Mongol believes that his future state depends on his actions in this life. At death his good and bad actions are balanced against each other. If the good are more, he rises in the scale of existence, if the bad are more, he sinks. Hence it is, that his religion has such a practical effect on him. He goes on long, difficult, painful, and expensive pilgrimages, because he is taught that this is meritorious. He makes costly offerings to temples and to the lama class, because he believes this has its reward. He feeds the hungry, he clothes the

* Matthew xii: 36. †  ‡ See Romans, xvi: 17.

naked, gives tea to the thirsty, and relieves the oppressed; because these things have their reward, and go into the scale that decides his fate. He endeavours to eschew evil and follow righteousness, because these things have their reward. Evil in all its forms he tries to avoid, because he believes that every sin will weigh against him, and drag him down in the scale of being. As surely as plants grow according to their kind, from their seeds, so surely shall joy grow from good, and pain from evil. Making merit occupies a large part of a Mongol's thought; and all animated existence that comes within his reach, is the better treated because his religion teaches him, that kindness shown to the meanest creature, receives the same reward as if the recipient had been the most exalted in the universe.

Thus it comes that his religion teaches the Mongol the noble lesson of *Humanity*. Perhaps nowhere will you find less cruelty than in Mongolia. Not only do their cattle and flocks receive expressions of sympathy in suffering, and such alleviation of pain as their owner knows how to give, but even the meanest creatures, insects, and reptiles included, are treated with consideration. One of the best proofs of the habitual kindness of the Mongol, is the tameness of the birds on the plateau. Crows perch themselves on the top of loaded camels, and deliberately steal Chinamen's rusks and Mongols' mutton, before the very eyes of the vociferating owners; hawks swoop down in the market place at Urga and snatch eatables from the hands of the unwary, who simply accuse the thief of patricide and pass on; and swallows, year after year, build their nests and rear their young inside the very tents of the Mongols. A Mongolian's pity seems to flow out freely towards the suffering of all creatures, even the meanest and most vexatious. My bald-headed camel-driver was nearly driven to distraction one evening, by a cloud of mosquitoes which kept hovering over and alighting on his shining pate. During the night there came a touch of frost, and when we rose in the morning not an insect was on the wing. Looking at them as they clung benumbed to the sides of the tent, he remarked,—"The mosquitoes are frozen;" and then added in a tone of sincere sympathy, the Mongol phrase expressive of pity "*Hoarhe Hoarhe.*" There was no sarcasm or hypocrisy about it; he expressed the pity he really felt for the animals, and in doing so, his conduct was not singular in the least. He only felt and spoke as his countrymen habitually feel and speak. I remember once when I came out of Mongolia, being myself quite shocked at the wanton cruelty of a foreigner, who deliberately put to death a house-fly which was guilty of nothing more than having alighted on his face. A Mongol would never have thought of such a thing, he would have rested content with frightening the insect away. Such is the humane tendency of his creed, and I am not sure but that in this respect, we might take a leaf out of his book.

Another of the things to be said in favour of Mongol Buddhism is, that it gives a good idea of *Heaven and Hell*. The popular idea of heaven is, that it is a place where hunger and thirst are felt no more, where there is no more sickness or weariness, no more suffering or pain, no scorching heat, no biting cold; a place where the holy in perfect bliss rejoice in the shade of trees green with perpetual spring, and pluck fruits mellow with perpetual autumn; a place where old friends meet and pass their existence for ever, within sound of ceaseless prayers, which are said for the benefit of all animated beings. The tortures of hell, or purgatory, whichever you may prefer to call it, are described with a minuteness and detail too horrible for us to dwell on; but there is one thing

worth remarking, that is the fitness of the punisement to the sin. Just take one example. A man has lived and died a glutton. The consequence is, that he is punished by hunger. He is born with perhaps a body as large as a mountain, and a stomach capacious as a cavern; food is within his reach and he is hungry as all the wolves in Siberia; he would eat, but his mouth is as small as a needle's eye, and his throat is as narrow as a hair. Gluttony was his sin, and hunger is his punishment. It is the same all through; a man's punishment springs directly from his sin, and in this the Mongol somewhat resembles the Christian doctrine, that sin is its own punishment.*

Another of the good things of Mongol Buddhism is *The power it ascribes to Prayer*. On one occasion a lama came to my tent, and asked me to divine for him. I said I could not divine, and asked him what the matter was. He said that the other day his temple had been robbed, and he wanted me to discover in what direction the thief had gone. Next morning I pitched my tent at the temple, when hearing the sound of long-continued services, I asked what it meant, and was told that they were holding services, in the hope that their god would have the thief apprehended. That very day the thief was brought in, and still the sound of serivce went on. Asking again I was told, that they were now holding Thanksgiving service; and during the days of my stay there, I had frequent opportunities of observing, that the people generally attributed the apprehension of the thief, more to the efficacy of their prayers than to the fleetness of their riders. I do not think even a Christian community could show a better instance of the union of praying and working; for these temple men not only sent out horsemen in every direction, but kept up temple services from morning to night every day till the thief was caught. Every Mongol believes most devoutly in the value of prayer. Many of his prayers are mere charms perhaps, or simple repititions; but no concurrence of circumstances can arise in which he does not believe it advantageous to say them. As to the decision of the nature of his future state, he believes not only that he must pray, but also that he must work. Many instances of works could be quoted. I heard of a man who kept silver beside him bound up in little parcels of three mace, and gave one of these packets to every lama, good, bad and indifferent, who came and asked for it. I have seen miles of stony road cleared and smoothed, and the stones piled up in pyramids by the pious hands of one man; and lately in Peking here, a Mongol threw himself from his camel, and offered a foreigner who was selling Bibles, the sum of two large cash to encourage him in his good work.

III.—Its Power of Adaptation to the Capacity of its Votaries.—This is another good point about Mongol Buddhism. For the mightier intellects, it affords doctrines and speculations whose depth and magnitude infinitely surpass the grasp of the greatest minds. For the understanding of the weak, it veils its glory, comprehends itself in the smallest possible compass, and gives the ignorant six syllables† to pronounce, as the sum and substance of all. If a man's spirit is of a wandering nature, or disinclined to devotion, it puts into his hand a wheel filled with prayers, and tells him to turn that, and it will count as if he had repeated the whole of the printed formulæ contained in it; and if even this is too much for him, he can depute the duty to the flutter of a flag or the crank of a wind mill. Perhaps these are things that tell against Buddhism

* See Romans vi; 7. † *Om ma-ni pa dmi hum.*

rather than for it. Be it so, let them be perversions; it must be admitted at least that the aim is good, however deplorable the result may be.

IV.—The Manner in which Motives are Recognized.—One night a hungry dog entered my tent, and stole nearly my whole stock of mutton. A day or two afterwards, in talking of the event to a lama I asked him, in joke, if he would consider that I had any merit in thus feeding the starved animal. "No," said he keenly, "you did not mean to do it, and you were sorry for it when it was done. If you had voluntarily taken the mutton and fed the dog, your act would have been meritorious; but as you did not mean to do it, you get no merit by the event." And so throughout all their actions. The attitude of the mind decides the nature of the act. He that offers a cup of cold water, only, in a proper spirit, has presented a gift quite as acceptable as the most magnificent of donations. The theory of the religion, and even the popular notion of it, lays stress on the attitude of the spirit in prayer also; but the practice so notoriously disregards the spirit and exalts the letter, that on this point it is impossible to say a friendly word.

V.—Buddhism has subdued Mongolia.—It is scarcely possible to believe that the present Mongols are the descendants of those who rode behind Genghis Khan in his wild career of bloodshed and slaughter. Their bravery seems completely gone. Not long since a perfect stampede was created in central Mongolia, by the report that robbers had been seen travelling together in a body. Everybody fled; flocks and herds were driven off, heavy goods abandoned, and a large district left without inhabitant. The panic overtook a caravan in which were some travellers in camel carts. The camel carts were left in the desert, and the whole company fled to the hill country. For some weeks the Russian post was interrupted, and things looked serious. It was afterwards discovered that it was all a mistake. The supposed robbers were a few people going to Urga to pray; so few that even had they been robbers of the bravest, a tithe of the men who fled might have driven them off; and the whole flight might have been prevented, had there been found one man with bravery enough to reconnoitre the supposed enemy. It is customary yet to speak of the brave Mongols, but my impression of them is, that they are the veriest cowards. They have no doubt lost their bravery from their religion teaching them to abhor blood and slaughter. In addition to this, more than the half of the male population are lamas, who of course from their vows could never be warriors; and in this way their religion, by disqualifying the one half of the men from fighting, and disabling the other half, has rendered the Mongols almost as harmless as the flocks they feed. Compare their present harmlessness, with the devastation they made and the terror they spread in the old times, and then may be understood to what an extent their religion has subdued them.

VI.—Many of the Teachings of Buddhism resemble those of our own Christianity.—I cannot here dwell upon these points of resemblance in detail. To enumerate them all would take up too much time and space. It will suffice to speak of a few. The flood. The teaching of this narrative,—the destruction of the wicked, and the escape of men and animals for the sake of one righteous man,—agrees quite with Mongol doctrine. Abraham, a man the result of whose faith and piety is felt to the latest ages; Joseph and David, men whose faith carried them through the mightiest adversities, up to the highest rank and honour; these three the Mongols hail almost as heroes of their own religion, while the story of Elijah multiplying the widow's oil (I. Kings xvii), they say is exactly

like their own legends. The parable of the prodigal,—sin followed by suffering, and repentance by forgiveness,—and of the pharisee and publican, they also welcome as orthodox; but that which delights their hearts most of all, is the picture of the good Samaritan beside his kneeling camel, pouring medicine on the wounds of the sufferer. When they see how he has bound up the wounded parts, and hear how he conveyed the wounded man to the inn, paid his reckoning, and gave him something to go on with, their enthusiasm rises, because they recognise in the Samaritan the ideal of their own religion,—self-denying help to the distressed. Though the listeners are frequently lamas, they never fail to express their hearty disapprobation of the red-coated priest who passed by on the other side. "The religions are one. The dress is different. The meaning is the same. Exactly alike." These and similar phrases are constantly on the lips of Mongols who listen to such parts of our Bible as are mentioned above. These phrases are often uttered unthinkingly, and sometimes by men who wish to draw the conversation to a close, that they may ask what your coat is made of, or if you have a telescope; but such expressions are not always the result of indifference. Even the Christian student of their literature is often struck with points of resemblance, and finds cause to be glad that Mongol Buddhism has such noble teachings.

The great points of contrast are—the theory of ONE life of probation, the resurrection of the body, salvation by faith on Christ (as opposed to their doctrine of escape by works), creation by a pre-existent Creator, and government of the world by the same all-powerful Creator. On these points, the two,—Christianity and Buddhism,—are diametrically opposed; but with the exception of these and a few others, the teachings of the two religions bear a striking resemblance.

This then is what is to be said in favour of Buddhism as now existent in Mongolia. It is a religion of mighty power, of noble teachings, adapting its precepts and exactions to the meanest capacities and the most comprehensive intellects; searching behind the actions of men, and trying their motives; quenching the thirst for blood in fierce tribes, and moderating them into kindness and hospitality; a religion some of whose teachings rise nearly to the level of inspiration itself; a religion which has perhaps more redeeming qualities than any other false system of worship which the world has yet seen.

Having thus spoken as far as I could justly and impartially, in *favour* of the religion, it is only fair that its *faults and defects* should now be discussed.

I.—IT HINDERS THE MATERIAL PROSPERITY OF THE COUNTRY.—(*a*) By the number of the lamas.—Lamas swarm in Mongolia. Young and old, rich and poor, outwardly devout and openly wicked, you meet them wherever you meet human beings at all. Diligent and lazy, intelligent and stupid, men of prayer and men of trade, they are continually coming across your path. From personal observation I am inclined to think, that sixty per cent of the male population of the country is quite a moderate estimate. The ambition of these men is to live by their religion. Most of them try, many succeed, and thus the energy of the country is clogged and crushed, by the incubus of just as many men as can manage to find standing room on the superstition and piety of the people. As for the lamas who cannot get a footing to support themselves on the religious needs of the people, they have to betake themselves to trade, work, herding cattle, or performing the most menial offices. Even by them the country is little benefitted, because having no families to support, they have no great stimulus to exert themselves

much in any line; and as a matter of fact do just as little as they can; — nothing more than hunger and cold compels them. As a rule they are destitute of energy and enterprise, lazy and unsettled, apt to throw up their situations on the slightest provocation; knowing that when the worst comes they can beg, which for a lama in Mongolia is a pleasant business. There are some lamas, who are lamas only in name. They are the heads of families (rumour even whispers that they have wives and children), they possess flocks and herds, and are rich in cattle, to the care of which they devote themselves. These do well enough. The material prosperity of the country does not suffer much from them. But they are few. The majority of these secular lamas do just as little as possible, and hinder the material prosperity of the country by not advancing it. They have no motive to exert themselves, they do not exert themselves, and they and those who live by the revenues of sacred offices; that is, as said above, more than half the male population, are in a commercial and industrial point of view lost to their country.

(*b.*) Buddhism hinders the material prosperity of the country *by its arrogant self-sufficiency.*—Said a lama to me once:—"You foreigners are very clever in your way. Your telegraphs, steam-boats, railways, postal system, newspapers, manufactures, trade and medical and scientific knowledge, are very well in their way; but you lack one thing,—the knowledge of our religion and sacred books. Notwithstanding all you know, your mind is but like the mouth of this flour bag, bound up and drawn together, and so contracted, that nothing can enter. Read our books and then,"—shaking out the untied mouth of the flour bag—"your minds will become enlarged in breadth and grasp, and you will have intellectual capacity enough to take in all the wonders of heaven and earth. You send letters and telegrams, and run to and fro to know things distant. The student of our books sits in his tent, and by the power of his attainments in learning, knows all things in all parts of the universe." This kind of assumption, which is perhaps more generally felt than expressed, has something to do with the repression of the spirit which prompts men to visit unknown countries, establish new lines of commerce, seek out unexplored knowledge, and generally improve the mental and material prosperity of a people. They have everything already; what more do they want. Let the English make, and the Russians and Chinese sell, their every article of dress and household furniture. These benighted peoples, whose only thought is wealth and pleasure, who in fact live like the beasts; let them busy themselves, with these earthly trifles. A Mongol knows something better. He should occupy himself with his religion. This is the kind of feeling with which they regard us outsiders. To insinuate that their religion lacked anything that was really worth a man's while to search after, would be heresy. On the same level of authority with which it speaks of the soul, sin and merit, reward and punishment, their Buddhism also settles distinctly and definitely, all points of medicine, geography, and astronomy. If any man wants to study any one of these subjects,—to the sacred books,—what should he want outside of them? If a man has money to spend let him spend it in acquiring merit; and not seek to increase it by trade, like a worldly-minded Chinaman. If a man has time, money, and inclination to travel, let him go the round of the Buddhist sacred places and temples, and not ramble aimlessly over the world, like a demented Englishman. In this way, their religion always tacitly at least, and often outspokenly, frowns upon any attempt at adding to knowledge, or advancing in

any way from their present state. If a man prepares to venture on new fields of study or enterprise, he will find himself beaten back, or at least formidably opposed, by the united power of the piety, learning, and superstition of his country. The consequence is just what might have been expected. The Mongols can do nothing. They are dependent on others for everything. Clothes, boots, pots, kettles, cups, hats, grain, and in short every necessary of life, milk and flesh excepted, they are compelled to buy from Chinaman, who not only lie in wait for them in towns, but traverse all parts of the country, fleecing the Mongols right and left, dealing out goods short in measure and light in weight, exacting in return either skins at a ruinous discount, or silver weighed in an extortionate balance. The Mongols know this, but are helpless. They can hardly prepare a skin for wearing, as part of a garment; but in most cases sell them at a loss to Chinamen who prepare them; then buy them back, losing again on the bargain. Said a lama to me once:—"We Mongols can do only one thing, that is make felt." Things seem to be getting worse and worse, for now many of them do not do this even; but sit in their tents and say their prayers, or drive their praying-wheels; while thrifty Chinamen shear the sheep, make the felt, and take care to pocket a snug profit on the transaction. It might be supposed, that Mongols would know at least how to fatten cattle; perhaps they do, but one thing is certain, that the fat carcases displayed in butchers' shops in North China, though originally Mongol sheep, were not fattened by Mongolians. Chinamen go up to Mongolia in spring, buy up likely animals, lead them till autumn in green pastures, tend them well night and day, and after that, the original Mongol would not know his own sheep. Even in the very thing which is a Mongol's born profession, he is outdone by the superior intelligence and enterprise of the Chinamen. Ask a Mongol why this comes about, and he will tell you it is because his countrymen are deficient in ability. Examine and investigate the cause of this lack of ability, and you will find that much, if not all the blame, is to be laid at the door of his religion; which systematically and persistently frowns upon and opposes every attempt at increasing knowlege and enterprise, without which, increase of prosperity is an impossibility.

II.—Mongol Buddhism Hinders Learning.—About three-fourths of the Mongol children go to school, but not more than about one-tenth of them ever learn to read. Those who can write decently are fewer still. The reason of this is, that their Buddhism insists on them learning Tibetan; that is learning the pronounciation of the words, so that they may be able to read, that is pronounce, the words of the sacred books. Arrived at this state of perfection they think they know enough and rest content. Priests, lamas, seldom can read a word of their own language. Most of the few laymen who can read Mongolian, have studied it in the hope of government employment. A few lamas do read, say three or four per cent. Of the laymen, more can read, say thirteen or fourteen per cent. This is a lamentable state of matters. It is much worse than if only the same percentage of Chinamen could read; for while the Chinese character is difficult, the Mongolian having an alphabet like our own, is very easy, and it is much easier to learn to read Mongolian than English, because the words are spelt much nearer their pronounciation than in our own language. That so few people can read is therefore a heavy charge against Buddhism; because the whole effect of its influence is to deter men from learning.

III.—The Oppression of the Lamas.—This is the third charge I have

to make against Mongolian Buddhism. The lamas oppress the people by their exactions. Suppose a man gets sick. He sends for a doctor. He is a lama. He must have his fee. Be the patient rich or be he poor, the money or the sheep, or the ox, or the horse must be forthcoming, else the medicine is not forthcoming. The only oppression about this is in the case of the poor, from whom medical help is withheld, if they cannot make some return. But this is not all. Work without prayer is of no avail. The patient has medicine, he must also have lama services, or perhaps temple services even. What then? Does the temple,—do the lamas exact fees for praying? No, they dont *exact* them; but they *expect* them, and the people are trained to believe, that they need expect no good from their prayers, except they make handsome donations to the lamas, or the temples employed. If he is rich, he spends sheep, camels, horses, oxen, money. If he is poor, he must still find something. If he gets better, all right, the lamas have the gifts and the credit of the recovery. If he dies, so much the worse for him, and so much the better for the lamas. They merely say,—"Oh his true time to die had come, and when that comes there is no escape." But they are not yet finished. Prayers must be said and services held for the benefit of the departed soul. More gifts must be made, more money must be spent. When sickness and death enter a Mongol's tent, they come not alone; they often come with poverty and ruin in their train. I know a man who was once rich in cattle and herds. He had flocks of sheep, herds of cattle, droves of horses, and strings of camels. Now he has not a sheep to bleat at his door. It is the old story, too common in Mongolia. Sickness came, then death; first of one child, then of another; till of a large family, only one son and one daughter remain. The stricken parents spared no expense on doctors and prayers to save their children; then after death took their sons and daughters, lavished out their means on prayers and services on behalf of the departed souls. Now they are old, poor, head-and-ears in debt, and he who once was famous, and rich, and regarded the countenance of no man, is fain to eke out his unhappy existence on the proceeds of begging, borrowing, teaching, and a government office worth twelve taels a year. No language is too strong to use in the condemnation of these merciless robbers, who "devour widows' houses, and for a pretence make long prayers"; and no terms are too severe for the reprobation of a system, which fattens and gorges itself, by torturing the feelings of natural affection, when laid bare and bleeding from sorrow and bereavement.

IV.—The Deceit Practised by the Lamas.—Many lamas are, I doubt not, quite sincere. They are not so much deceivers as deceived. But the whole system is founded on deception, and the wires are pulled by lamas fully conscious of the frauds. Take three instances.

(*a.*) At Woo-t'ai, there is an image in a little temple over the gateway of a village. From this idol, we were told quite seriously, light streams far and near on certain days of the month. This of course raises the fame of the temple, and brings revenue; and most lamas perhaps believe it, but those who carry on the deception know all about it. This is merely one case of a class, and it is on devices like this that the lamas rely, to keep up the reputation of themselves and their temples.

(*b.*) When famous lamas die and their bodies are burnt, little white pills are reported as found among the ashes, and sold for large sums to the devout, as being the concentrated virtue of the man, and possessing the power of insuring

a happy future for him who swallows one near death. This is quite common. I heard of one man who improved on this, by giving out that these pills were in the habit of coming out through the skin of various parts of the body. These pills met with a ready sale, and then the man himself reaped the reward of his virtue, and did not allow all the profit of it to go to his heir.

(c.) The living Buddha system.—Living Buddhas, Gegens, as they are called, abound in Mongolia. Peking boasts two inside the walls, and another outside, at the Yellow Temple. The current belief is, that these men when they die, take another birth, remember their former state, and prove their identity, by using phrases characteristic of the former Buddha, selecting things that belonged to him from among a heap of things that were not his, describing the temple, lamas, &c. Great parade is made of the testing of the child. The truth of the matter is, that the head lamas arrange everything, and "coach" up the child; but the common people, perhaps the majority of the lamas even, believe the hoax most implicitly. Those who manage the business are as conscious of the fraud, as they are of their own existence, and it is even whispered that the Gegen is not only their dupe, but their victim, ruled with a rod of iron, honoured and made much of as long as he is yielding to the board of lamas, but quietly poisoned or otherwise murdered, when he begins to be refractory, or discovering his power, tries to exercise his own will. The living Buddhas are the pillars of the present Mongol religious system;—that system then owes its support to deliberate fraud and falsehood, and that on the part of its highest lamas.

V.—The Whole Lama System is a Curse.—(a) *To the lamas themselves;* because it makes them terribly wicked. The great sinners in Mongolia are the lamas, the great centres of wickedness are the temples. But do not be too harsh in speaking of the lamas. They are to blame undoubtedly, but the system is responsible for a great part of their sin. It is the system which makes the lamas, and places them in hotbeds of vice. Few lamas have any hand in their assuming the sacred garb. When children of six or ten years of age, their parents or guardians decide that they shall be lamas. The little fellows are pleased enough to put on a red coat, have their heads shaven, carry about the leaf of a Tibetan book between two boards, and be saluted as lama. It is all very fine at first. As mere children they do not know how much the full extent of their vows means. After some years they do know, but then it is too late to turn back. They cannot get free from their vows,—they cannot keep them; so they break them, repeatedly and systematically; their conscience is seared, and now that they are started, they do not stop with merely violating vows they cannot keep; but having cast aside restraint, and acquired a momentum in sin, they go on to the most unthought of wickedness. Thus it comes, that the great lama religious centres are the great centres of sin. The head-quarters of Mongol Buddhism is Urga, where Satan's seat is. The place has the worst repute throughout the whole country. If you go there, you will be warned never to go out after dusk, except you are well armed: and a foreigner who knew something of the place, once remarked that he believed, that the lamas there, lived in the daily practice of all the sins known among men, murder alone excepted. Most of these men, had they not as children become the victims of this cursed system, might have lived useful lives, free from at least the grosser forms of iniquity, which as lamas they drink up like water.

The lama system is a curse,—(b) To the people generally. Like priest,

like people. The influence of the wickedness of the lamas is most hurtful. It is well known. The lamas sin not only among themselves, but sow their evil among the people. The people look upon the lamas as sacred, and of course think that they may do what lamas do. Thus the corrupting influence spreads, and the state of Mongolia to-day, as regards uprightness and morality, is such as makes the heart more sick the more one knows of it. I suppose there are good lamas here and there, and I do not forget, that the guilt of sin lies upon the sinner himself, not upon a system; but, nevertheless, the guilt of the tempter is as great as that of the sinner; and *this* guilt must be laid at the door of the system of lamaism, which Mongol Buddhism regards as one of her brightest ornaments.

VI.—Mongol Buddhism has no Intelligent Worship.—This is perhaps putting it a little too strong. I am not sure. Most of the prayers are Tibetan; but there are a few Mongol prayers in use also, which the users seem to understand more or less. Make allowance for this, say one per cent to be very liberal; and then it is safe to say, that Mongol Buddhism has no intelligent worship. The reason the Mongols themselves give for using Tibetan in preference to Mongolian is, that as water when poured from one cup into another, becomes less in quantity and loses its purity, so the prayers suffer in translation from one language to another. So they keep to the Tibetan, and maintain that the merit lies in saying the prayer, not in understanding it. They carry this out to its legitimate results.

I once saw a huge pile of a ten-volume work in a Mongol's tent, and asked what use was made of it. I was told it was read through once a year. As this would have been a good task for the owner, who was fonder of whisky than piety, I asked a little more about it, and was told there was no difficulty in the matter. Ten lamas were sent for to the temple, entered a tent prepared for their use, took each man his volume, and the whole ten rattled away simultaneously, till the task was completed. This is no exaggeration. Ask almost any lama the meaning of his prayer, and he will think you a queer fellow, even to ask such a thing. Remember the windmills and the prayer-wheels, and there you have proof that the worship is neither intelligent nor spiritual. It is simply mechanical, whether performed by the mouth, the hand, or the windmill. The worship is simply a hollow form,—nothing more.

There is an improvement on mechanical worship even. In the cupboard under the altar in a Mongol's tent, I once came upon a bundle nicely done up. I was curious to see what was in it; but the very mention of opening it threw the Mongol into a state of excitement; and he hastily explained to me, that it had been put up by a celebrated lama, and that its very existence there was sufficient to bring luck to the tent and merit to the inhabitants.

VII.—The Mongol Buddhistic Worship is Debasing.—The lamas make much of the attitude of the mind in devotion,—say indeed, that in offerings and worship, the state of the mind is everything. They also maintain that in bowing before idols, the worship is not directed to the image, but to that which the image represents. This is all very well in theory, but as we are now dealing with the practical aspects of Buddhism, it is impossible to overlook the fact, that the great mass of the people worship the lumps of brass, wood, or mud before which they bow, and lay themselves open to the fierce invective, with which the old prophet ridiculed the ancient idolaters. A devout Mongol has to worship, not only no end of images, but must also pay his devotion to books,

father and mother, and above all his Bakshi or teacher. His teacher he esteems more than father and mother; to the latter he owes his body; to his teacher he owes the enlightenment of his soul. Nay he ranks his teacher as high as Buddha himself. Buddha's revelations are great and good, he says, but except through his teacher he would never have known them; and thus it is that he ranks his teacher on a level with Buddha. Some even speak more boldly, and hold that the teacher does more for them than Buddha, and therefore deserves more honour. In this way it comes about that Buddhism takes a man, sinful, vile, passionate, full of lies and duplicity,—a man whose imperfections and sins you are perfectly acquainted with,—and sets him up as your highest object of reverence. Is this not debasing?

VIII.—Buddhistic Good Works often do more Harm than Good.—To relieve distressed animals is meritorious, say the Buddhist books. Country Mongols sometimes, on going out at the gate of the great lama temple in the city of Peking, find Chinamen sitting with sparrows cooped up in cages The sparrows are for sale, cheap, a cash or two each. He appeals to the Mongol, and not in vain. It is a chance to make merit cheaply, so the latter buys one or two birds, sets them at liberty, and goes away with the comforting feeling, that he has done a meritorious action. He has let two sparrows free, and by that very act causes other three to be trapped. Indeed it was simply to meet the Mongol demand, that these sparrows were caught; and thus from want of a little reflection, he causes birds to be distressed by the very act of relieving them. This is a small matter, and the thing is so apparent that most of the town Mongols are not to be caught thus. A more serious matter is the giving of alms. Almsgiving is a splendid virtue in itself, blessing him that gives and him that takes, when carried on with discretion. When carried on without discretion, it becomes, as in Mongolia, a blast and a curse to the land and the people. Indiscriminate charity has flooded the country with beggars. Not only do you find sturdy fellows begging round the country, under the shallow pretence of praying for the good of the land, but mounted beggars are quite common. Beggars ride in Mongolia and sometimes ride good horses too. They come and live on the best the tent affords, and not contented with this, expect a gift in money or kind when they leave. No one likes to refuse admittance or withhold the gift, lest the lama should blast them with his curse. The clover in which beggars revel, induces many to adopt the profession, who have not the excuse of helpless poverty; and not only do these fellows ride about on horse-back, but some of them band together in companies, and travel about with camels and a tent. However there is another side to this picture. One of the saddest pictures to be seen anywhere, is in the market-place of Urga; where human beings lie night and day on the stony ground, covered with a few scraps of filthy skins and cast-off felts. Most of them have no fire, and there they lie exposed to the intense frost that prevails five or six months of the year, and to the piercing night winds which blow all the year round. Said a Buriat once to me, as we stood looking at them,—"These are worn-out creatures; the half of them die." The truth of his words was manifest, when morning after morning, one lair after another was found empty. Such is the end of the Mongol beggar, when he becomes too weak to beg more. The inducement to go there,—to the Urga market-place,—is the fact that people of the place, and pilgrims, with an eye to merit, prepare food by the pailful, and have it distributed to the famishing.

The manner of distribution is unique. One man takes the pail and a ladle; the instant he is seen approaching, men, women and children, producing from the breast of their garments, the ever-present cup, rush at him and he would never reach the helpless creatures at all, did not his companion, a stalwart lama, lay about him with a pole about eight feet long, and keep back the eager crowd. Skirmishes and fights ensue over the spoil, and the whole crowd behave more like a pack of savage dogs than human beings. This is one of the deplorable fruits of that charity without discretion, which has some attractive things about it, but which in reality causes more suffering and misery than it relieves.

IX.—MONGOL BUDDHISM MAKES MEN SIN IN ACTIONS THAT ARE REALLY INDIFFERENT.—To kill sheep for instance as food is right enough in itself. Buddhism says "Thou shalt not kill." But a Mongol must have mutton, so he invents all manner of excuses. If he is within reach of a market, he goes there and buys, persuading himself that he has no hand in the killing of the animal. He pretends not to see, that by purchasing the flesh he makes himself partaker in the sin of killing. The lamentable thing is, that the Buddhist finds himself hampered with so many impossible commands, which he finds he cannot keep, that by a constant practice of juggling with his conscience, he at last comes to have very vague ideas as to what he is responsible for, and what he is not responsible for. When religion has succeeded in blinding a man, so that he cannot tell right from wrong, it has well nigh prepared him for any sin even the most atrocious.

There are however right-minded men in Mongolia, who do not stoop to such juggling at all. They say it is a sin, but mutton they must have; they cannot help it, so they go in for the sin, hoping to wipe out the stain by extra diligence in making merit. I once met such a man, and was the occasion of his being a good deal grieved. He was a lama, and sold me a sheep; engaging as part of his bargain, to find me a layman to kill it. The sun set and no layman turned up. If the animal had only been killed, there were plenty of lamas about who would have been only too glad to assist in skinning it and cutting it up; but no one would strike the blow. He had to take his sheep away again, and in addition to being sorry at the loss of the money, he seemed much exercised in his mind, because he by selling the animal for slaughter, felt himself guilty of killing it; and as the transaction had fallen through, foresaw that he would have to sell it to some one else, and thus be twice guilty of killing the same sheep! It is impossible not to have sympathy with such straightforward men, in the superfluous dilemmas in which they are placed, by the unreasonable demands of an over-exacting religion.

One other instance.—One day we pitched our tent near the abode of a family, which I found to consist of one old man and two old women. I asked for milk, and as they were poor, offered to give them some rice in return. We had been living on rice and millet for days, and were eager to taste milk. They had run out of grain, and for days had been living mainly on preparations of milk. They had lots of milk and no rice; we had lots of rice and no milk. Exchange was for the good of both parties. The old woman seemed to jump at the idea, but referred the question to her old man, put the end of a fragment of a gun-barrel into her toothless mouth, and set about blowing the fire. The old man made short work of the question. He would like the exchange, but there was a religious prohibition for the day. It could not be

done; so they must drink their milk, and we must boil our rice in water. So it seemed at least; yet in a few minutes we had a basinful of good milk in our tent. The old women were pious, but not destitute of common sense; so sending off the old man to look after the goats, they quickly brought us milk, and carried off the rice; and I hope did not shock the old man's piety, by offering him a share of the spoil. This is only a sample of one among many vexatious prohibitions and requirements, and of the manner in which common sense often disregards them. These ordinances, which the Mongols feel binding upon them, cannot be thus disregarded without doing violence to the conscience, but after all, the blame of disregarding such meaningless commandments, rests not so much with the offenders, as with the system which appoints the ordinances.

X.—Buddhism fails to Produce Holiness.—It holds out the greatest inducements to virtue, and shakes the direst terrors over vice; but it succeeds neither in destroying vice nor producing virtue. Religious Mongols steal, seemingly without the least sense of shame, and do not hesitate to tell lies even when saying their prayers. A doctor of divinity of my own acquaintance, on one occasion deliberately and predeterminately lied, that he might retain possession of a few inches of wood, which he knew belonged to a Chinaman close by; and the fact may perhaps not be generally known that the disciples of one of our Peking living Buddhas, have quite a wide-spread reputation for being notorious thieves! It is unnecessary to multiply examples. Perhaps discouraged by long failure, Buddhism seems to have given up trying to make men good and pure, and seems to have no hesitation in extending her consolations and countenance, even to those who professionally live by the wages of iniquity. The great aim of religion is to make men good and holy, and when a religion fails in this so utterly, that it gives up the attempt altogether, where, I would ask, can it find an excuse for its existence? "It is henceforth good for nothing, but to be cast out and trodden under foot of men."

XI.—Buddhism is a Usurper.—Apart from this, there is a superabundance of charges against this religion,—sufficient to condemn it utterly again and again. But even though there were no charges to be preferred against it, this one would be sufficient to condemn it. It usurps haughtily and with a high hand, the worship and honour due to Jesus Christ alone. By teaching that men can, unaided, free themselves from sin, and pass to the life beyond, from the regions of sorrow and suffering, it makes the Cross of none effect, and says that the death of Christ was superfluous. It not only usurps His rightful dominion, but actually vaunts itself as greater and mightier than He; and this too, when it knows itself to be an utter failure, quite incapable of performing the smallest of its many boasts; and is conscious, in the person of its highest officers, that, foundation and superstructure, it is a fabric of lies,—warp and woof it is a tissue of falsehood. Lamas are either deceivers or deceived, or partly both; temples are gilded cages of unclean birds; the whole system is an utter abomination, an offence to God and a curse to man. Let us pray for the speedy destruction of this religion, which haughtily robs God, and remorselessly pollutes and crushes man. May it soon fall and its oppressions be replaced by the mild sway of that Master, whose yoke is easy and whose burden is light; and may we at length see the Mongol leave off his pilgrimages and his vain repetitions, being taught that "pure religion and undefiled before God and the father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

Hoinos.

THE USE OF MONEY, AS AN AID, AND A HINDRANCE TO MISSION WORK IN CHINA.

By Rev. John Butler.

Read before the Ningpo Missionary Association, January 6th, 1874.

WHEN the churches in Christian lands send contributions of money, to be used in extending a knowledge of the gospel among heathen nations, they have a right to ask from time to time,—"Is the money expended in such a way, as to further the object contemplated by the donors; and how is the use of money related to the success of the work?"

The answers to these questions will bring under review, the objects for which the money of the churches is used; and also the results which flow from the agencies thus put in operation.

It will be evident to every one who gives the subject a moment's thought, that the position which the foreign Missionary occupies, is a peculiarly delicate and responsible one, both as regards his relation to the Christian public at home, and to the heathen among whom he lives. In addition to his office as "steward of the mysteries of God," he becomes also steward of the gifts of the saints to their fellow men who are still "in the gall of bitterness, and in the bond of iniquity."

Moreover, the funds entrusted to his care, have a history and associations which give them a sacred character. They comprise the mite of the widow and the gift of the orphan; the small but cheerful offerings of the plodding laborer and of the toil-worn artizan, as well as the princely donations of the rich. Many of these gifts are not only the sacrifices of poverty and self-denial, but they come perfumed with prayer, and hallowed with the benedictions of Christian hearts. To use these offerings so as not to defeat the intentions of the givers, and by their use to accelerate and not hinder the progress of Missions, is a work which requires the best gifts of the head and of the heart. In offering a few thoughts on this subject, I will call attention to,—

I.—The Dangers Connected with the use of Money in Missionary Work among Heathen Nations.—The Bible, expressing the language of universal experience, has told us that "the love of money is the root of all evil;"* and the Latin poet, speaking for the whole heathen world, expresses the same truth thus:—

"O! cursed love of gold, what wilt thou not force the hearts of men to do!"

Only the grace of God can control and subdue this strongest passion of the human heart; and where that religion which "is more to be desired than gold" does not prevail, we may expect that men will be induced to do anything for money. When the Missionaries from Christian lands come among the heathen, and by their dress, their style of living, and their superior culture, impress them with the fact, that the countries from which they come are rich, that the churches which send them out are numerous and wealthy, there is danger that this outward appearance of prosperity, stability and strength, will be a more powerful attraction in drawing men around them, than the gospel which is designed to save their souls. When money, as one of the appliances of Mission work, produces this impression, and tends to obscure or

* I Timothy vi: 10.

weaken the attractiveness of the gospel, it becomes thereby an obstacle, and should, so far as the circumstances of the case will allow, be kept out of view.

It is a significant fact, that Christianity was first introduced into the world with all the surroundings of poverty. The Saviour of men, the Creator of the worlds, the Possessor of all things, when he came to preach salvation to sinful men, "had not where to lay his head." "He took upon himself the form of a servant, and became poor, that we through his poverty might become rich." Why did Jesus assume a condition of poverty? Surely his lowly state was voluntary. It was not from any necessity, that the Son of man, when he "went about doing good," and "preaching the gospel of the kingdom," lived on the charity of a few friends. He who could turn water into wine, and feed the five thousand in the wilderness, could also surround himself with all the appliances of wealth, and live and travel in princely splendor. With the experience of fifty years labors among heathen nations to guide us, may we not conclude that our Lord voluntarily assumed a condition of poverty, lest by the appearance of wealth, he should draw around him a multitude of heartless and hypocritical followers? He knew the power which money exerted over the hearts of men. He knew how much more readily they would be attracted by the hope of worldly prosperity than by the "true riches" which he brought to them; and, therefore, we may reasonably infer, kept out of view every object that would weaken the power of the gospel which he preached. How far is the example of Christ and his Apostles a model for Missionaries in modern times? It is true that the circumstances and qualifications of missionaries now are very different from those of apostolic times; but the condition of those to whom the message is preached, remains substantially the same. The masses of the heathen are still poor, and ignorant, and selfish; and the love of money continues to be the ruling passion in their hearts. It is therefore a question worthy of serious consideration, whether the appearance of stability, and power, and wealth which surrounds modern Missions, is not a snare to the heathen mind, and does not weaken the attractiveness of the gospel, and retard its progress.

Another source of danger from the use of money is the effect it has on the native church. The converts are mostly poor, and, in addition to their poverty, they have often to bear hardships and persecution for the cause of Christ. They know that the Churches in Christian lands are rich, and willing to give when there is a necessity; when therefore they wish to build a church or call a pastor, it is but natural for them to feel, that their brethren and sisters in Christian lands can give the money for these objects with far less sacrifice than they can, and thus their efforts towards self-support are often hindered and delayed by this vision of foreign money in the background. I believe that money given to help the native congregations to erect houses of worship, and support their preachers may be worthily bestowed, but it is very difficult to know how much to give and when to leave off, from the very palpable fact, that the churches at home are better able to bear these burdens than the little congregations in heathen lands. At the same time I believe that facts in other Mission fields, as well as China, will show, that the churches which have received the least aid from the beginning, have developed most rapidly the spirit of self-help, have soonest arrived at pecuniary independence, and have exhibited most zeal for the salvation of others.

II.—Examples of Successful Missions, Showing the Relation of Money to the Success of the Work.—The history of the most successful Missions in ancient and modern times, is instructive as throwing some light on

the question—"How is the use of money related to the success of Missions?" The earliest history of Christian Missions, is that contained in the Acts of the Apostles. We have there accounts of extensive Missionary labors among the pagans of the Roman world, and notices of many churches planted in different parts of the Empire. It is interesting to inquire, how the expenses of these Missions were borne. Who paid the Missionaries, and who furnished their traveling expenses by sea and land? There were no Missionary Societies then to send them money, and the older churches in Judea were so poor, that they had to look for help to the heathen converts. The apostle Paul tells us, that the church at Philippi ministered "once and again" to his necessity;* but the support was not permanent. At other times he refused all aid, and labored with his own hands, lest he should "hinder the gospel of Christ;"† while at the same time he lays down the rule, that "they which preach the gospel should live of the gospel."‡ The laborer is worthy of his hire, and none more so than he who labors in the "word and doctrine."

The truth is clearly laid down in the New Testament, that preachers of the gospel are to be supported, either by those churches to whom they preach, or by those who send them forth as Missionaries; and the apostle Paul plainly intimates in the 9th chapter of 1st Corinthians, that the other apostles, besides himself and Barnabas, availed themselves of this right. That Paul, for good reasons did not, is no rule for Missionaries now; and Barnabas, being a man of property, doubtless bore all his own expenses, and very likely helped also to defray the expenses of his traveling companion Paul. Besides the personal expenses of the Missionaries, we have no examples in the New Testament of money being given for other objects connected with Missionary labor; such as building of churches, supporting of catechists and local preachers, repairs and other incidentals. I by no means wish to convey the impression, that money given for these purposes is unwisely bestowed; but in pursuing methods outside of the Bible, I think we should be at least cautious. There are several places in the New Testament where we have accounts of money having been collected for benevolent purposes; but in each of these cases, it was applied to relieving the temporal necessities of the saints. After the day of Pentecost, when there was a great multitude of Christians in Jerusalem, their stores having been exhausted, those who had possessions sold them, and "parted them to all men, as every man had need,"‖ Also in the 11th chapter of the Acts, we find that the Christians in Asia Minor and Greece sent "relief unto the brethren which dwelt in Judea," on account of the famine which was threatened in that land; and the more regular and permanent form of collection, that is noticed in the 9th chapter of 2nd Corinthians, was also applied to "the wants of the saints."

Subsequent to the age of the Apostles, the most flourishing Christian Missions of which we have any accounts, were those of the Nestorians in central and eastern Asia, and the Irish Missions on the continent of Europe. The Nestorians came to China in the year 635, during the reign of the famous Emperor T'a-tsung of the Tang dynasty, and continued their labors, with some interruptions for nearly a thousand years. They had many hardships and discouragements to contend with, having been persecuted alternately by Buddhists and Mahommedans; yet notwithstanding all the obstacles they encountered, they

* See Phil. iv: 16. † See Acts xx: 34, and I. Cor. ix: 12. ‡ I. Cor. ix: 14. ‖ Acts ii: 45.

succeeded in extending a knowledge of the Christian religion throughout a large part of the Chinese Empire. That their converts were numerous and influential, and that the religion of Christ once flourished in many parts of China, may be learned from the monument discovered in Si-en-fu, in the province of Sin-si in the year 1625; as well as from the accounts found in Chinese books, in the travels of Marco Polo, and in Gibbon's *History of the Decline and Fall of the Roman Empire.* Nearly contemporaneous in their origin, were the Missions that went forth from Ireland in the sixth and seventh centuries. A very interesting and extended account of these Missions, may be found in the *History of Foreign Missions*, by the Rev Dr. Anderson. "Before the year 720, the gospel had been proclaimed by Columbanus and his countrymen, from the mountains of Switzerland, down to the delta of the Rhine, and eastward to the river Inn and the Bohemian forest; and all the tribes within these borders were really in subjection to the Christian faith, as taught by the Irish Missionaries." Though we are left to conjecture, in regard to the amount of money expended in these two most flourishing Missions, yet when we take into account the poverty of Christians in those times, the vastness of the work accomplished, the remoteness of the countries, and the difficulties and dangers of traveling, I think we may safely conclude that in proportion to the work done, there is a great difference between the amount of money expended on ancient Missions and that expended on Missions of modern times.

Coming down to our own time, we have the example of one of the most interesting and flourishing Missions of modern times, bearing directly on our subject. I quote from an able article in the *Examiner and Chronicle* of August 7th, 1873. The writer of this article, is a member of the Mission of which he speaks:—"It is a fact known to a few friends of foreign Missions, that Dr. Judson did not train the Burman converts to systematic Christian giving. He wished them to be assured that he did not seek *theirs* but *them*; and he wished to present to their minds in as strong contrast as possible, the free grace of Christianity, and the meritorious works enjoined by Buddhism.

The Karen churches on the other hand, were trained by their teachers to self-support, from the very beginning. They always built their own chapels. As soon as they obtained pastors, they were taught to feel the responsibility of their support. During the troublous times that preceded and followed the last Burmese war, Mr. Abbot aided the pastors a little, but he never gave them a regular stipend. He had but little to give. With thirty or forty preachers under his care, he received the same allowance from the Board that his brethren of the Burman Mission received for half-a-dozen; yet repeatedly he drew less than half his allowance; for he had faith in the principle of self-support, even among these infant poverty-stricken Karen churches.

The result has justified the soundness of his principles. The churches which he founded have grown in numbers, in zeal, in generosity and intelligence, more rapidly perhaps than those of any other Mission in Asia. The associates and successors of Judson, while recognizing the rare wisdom and merits of the father of their Mission, do not follow him in his views on this subject; and under their guidance, we understand the Burman churches are advancing in self-support and benevolence, and are being blessed accordingly." The Karen Mission has at least taught us the lesson, that extensive and successful Missionary work can be carried on with a small amount of money.

III.—Where the use of Money in Mission Work is Indispensable.—1. In supporting preachers of the gospel, both foreign and native. When the Missionary arrives on heathen ground, he is placed among entire strangers. The people have no sympathy with him or his message, and no interest in the success of his cause. He must have a house to live in, food to eat, and clothing to wear. He must purchase books and hire a teacher, in order to learn the language. He must have a servant or two, and possibly pay a doctor's bill. These and all other necessary expenses, for himself and his family (if he has one), must be met either by his own private means, or by the gifts of Christians at home. The native helper who devotes all his time, either to the preaching of the gospel, or to distributing books, or to any other form of Christian work must also be supported; and until there is a community of Christians large enough to assume his support, it must come from the churches in Christian lands.

2. Another department of Mission work where money is necessary, is the *Printing Press*. The Bible, either whole or in part, must be scattered broad-cast among the people. Christian books and tracts must be printed and circulated; and until the native church is able to bear the expense of this work, the money to carry it on must come from Christian lands.

IV.—When does the use of Money prove a hindrance to Mission Work?—I approach now the most difficult part of this subject, and one on which Missionaries entertain different opinions. I am encouraged, however, in setting forth my own convictions on this subject, from the fact that they accord in the main, with the views of several of my brethren, both in Ningpo and in other parts of China.

1. As a rule we pay too large salaries to our native helpers. It does not yet seem to be settled among Missionaries, on what principle or theory salaries should be paid. Some say a native's salary should be regulated by his office in the church; others say it should be according to his ability; others again maintain that the salary should be regulated by what the man can make in secular employment; and some hold that he should have a comfortable support. In consequence of these different theories, there is considerable difference in the salaries paid to native helpers in China; and the question will probably never be fully settled, until the support of the native preachers is taken out of the hands of foreigners, and assumed by the native churches. Until, however, that day arrives, it is absolutely necessary, that some principle be adopted in the payment of salaries, that can be defended before native Christians and before unbelievers. As a help towards solving this difficult problem, it seems to me that the following principle, as applicable to the salaries of preachers in Christian and in heathen lands, can be fully maintained. Any man who makes more money by preaching the gospel than he can make in any other employment, loses thereby a large part of his influence with his own congregation, and with the impenitent around him. Let us imagine, for example, a congregation in England or America, ministered to, week after week, by a man whose salary is larger than the income of any one of his congregation. They know, moreover, that with his talents and acquirements, he could not possibly make as much in any other calling. The suspicion may be wrong, but it would be almost irresistible, that he served the Lord for hire. Let this state of things become general in Christian lands, and what power would the Christian ministry have with the people? As it is, ministers of

the gospel, as a rule, are the most poorly paid class of people in the world, in proportion to their qualifications. In the United States, a first-class carpenter, or mason, or bricklayer, or type-setter, has a larger income than the average clergyman. It is true that most of them get a support, more or less generous; but still it is a fact well known, that ministers preach the gospel for less than they could make in other callings; and this is one of the sources of the power of the clergy. It is evident to all, that, in a worldly point of view, they make a sacrifice in order to preach the gospel. In applying this principle to the native preachers in China, a very different state of things is presented to our view. We find the congregations listening to the preaching of men who have, as a rule, bettered their condition by becoming preachers; and who have larger incomes than the great majority of their hearers. The people know that these men could not get as large salaries in any other calling, as they get as preachers of the gospel; and it would therefore be a wonder, if there were not some in the congregation who doubted their sincerity. And the knowledge of these facts is not confined to the native Christians. Their heathen neighbours and relatives know the salaries of every native assistant and the impression is widespread, that it is a profitable business to *kong-dao-li* (*i.e.* preach).

Though the native preachers be earnest and true men, and above reproach as to their moral character, yet while the fact remains, that they get more money in the service of the church than they could get as mechanics, or clerks, or teachers, they must of necessity lose a good part of their influence with their congregations; and it would be hard to convince the heathen around them, that they did not serve the Lord because they got paid for it. The same principle holds good in regard to foreign Missionaries. Let the people get the impression, that we are better paid than the average of our countrymen, and that our salaries are larger than they would be if thrown on our own resources for a livelihood, and what would hinder them from looking upon us as mere hirelings? But they have facts before their eyes to convince them to the contrary. They see that foreign mechanics, and clerks, and tide-waiters are better paid than Missionaries; and that men of no higher talents and attainments in the service of the Customs, in the Consulates, and in Arsenals and other departments, receive salaries double and treble the amount paid to foreign Missionaries. As a matter of fact, I think the Chinese generally regard the Missionaries as having made a sacrifice in coming to preach the gospel among them, and they are thus looked upon as good, though misguided men, who are seeking the welfare of their fellow-creatures, and are laying up thereby a store of merit for themselves in the future world. Could this impression go abroad in regard to the native preachers, it would be a much slighter obstacle to the spread of Christianity, than the one which now so generally prevails.

2. Another place where the use of money becomes an obstacle, is in *creating* employment for poor Christians, so as to help them. To help the poor, and especially those of the "household of faith," is both a duty and a privilege. But to *make* employment, where the person does not earn the money which he receives, is a kind of "pious fraud," which has neither the grace of true benevolence, nor the justice of the laborer's wages, to recommend it. Moreover this practice creates a wrong impression outside, and excites false hopes in the minds of the lame and the blind and the halt, who seek admission to the Church. Some years ago, a cripple was admitted to the Presbyterian Church in this city,

and as he had "no visible means of support," was made *watchman* of the Mission compound on the north bank. The office was purely a sinecure, made with the best intentions, but as the experience since then has proved, unwisely; for there have been cases, not a few, of persons unable to get a livelihood, who have almost demanded to be admitted into the Church; and as a reason to enforce their claims, pointed to the old man on the bund. In the case of poor Christians, it would be more Scriptural and better for the cause of Missions, to help them outright to such an extent as we may be able; and thus "let charity have her perfect work," than to make some employment, so as through it to bestow our charity.

3. Doubtful characters,—persons who are looked upon with some suspicion, both by natives and by foreigners—should not be paid by Mission funds, and sent forth as exponents of Christianity.

V.—Doubtful Objects.—First among these I will mention *Boys' boarding-schools.*—There are two questions affecting the proper application of the money, time, and labor expended on Boys' boarding-schools. First—Whether the assistants trained in these schools are more efficient as preachers of the gospel than those obtained by a shorter and less expensive process? Secondly—Whether we are justified in expending the money of the Christian public at home, and also using the time of a Missionary, on an agency which has only an indirect bearing on the work of evangelization.

When Missions were commenced in China, the first Missionaries had no facts to guide them in regard to the usefulness of schools as a means of evangelizing the people; and consequently, different persons adopted different policies from the first. The majority of the early Missionaries, however, influenced partly by the high estimate put upon education in Christian lands, and partly by the fact, that the way was not yet open for the full and free preaching of the gospel to the masses, were, in some way or other, connected with schools; and now after thirty years experience in this department of labor, we have the results of Boys' boarding-schools spread out before us. Two sets of conclusions are drawn from the experience of the past; one in favor of boarding-schools, the other opposed to them. Dr. Legge says; "And what was the result of these thirteen years of educational labor? I must say first, that the theological seminary, so far as the object contemplated by it was concerned, proved a failure. Of the seven young men who went into it, not one went forward to be a preacher. I do not think that any of the lads acted hypocritically in embracing Christianity in the first instance. Their judgment was convinced of its truth; their better natures were wrought up by its disclosures. They wished for a time to be teachers of it to their countrymen; but as they came to look the difficulties of the work to which they had pledged themseves in the face, their courage failed them." ..... "Dr. Medhurst, after an experience of their results for twenty years and more, declared Mission schools to the Chinese to be a failure, and gave them up altogether. The London Missionary Society makes no grants for Mission schools in China. The Church Missionary Society takes the same course, in regard to boarding-schools in China." The Rev. L. B. Peet of Foochow, also says:—"For more than twenty-five years, I have myself had more or less to do with Mission schools for the Chinese, and I must confess that I can but look upon all I have done for them as being to a great extent lost labor."* To present the other side of this subject, perhaps the

* Chinese Recorder. vol. I., p. 135.

most satisfactory method will be, to give a brief history of one of the oldest, and by general consent, one of the most successful boarding schools in China, that connected with the Presbyterian Mission in Ningpo. As it was established more than twenty years ago, and has been generously supported, both as regards men and money up to the present time, it may be fairly taken as an example of what a boarding school, conducted on this plan, can do, under very favorable conditions. The entire expense for food and clothing, as well as the traveling expenses of the scholars to their homes in vacation, is borne by the Mission. Boys who leave the school to learn a trade, or engage in business, are also supplied with a small sum of out-fit money. The school generally numbers from 25 to 30 boys, and about 10 per cent. of all those who have been in the school for a term of years, have engaged permanently in Mission work. There are at present under the care of the Ningpo and Hangchow Stations, twenty-one men who are considered heads of out-stations, and are engaged directly in the work of preaching the gospel. Of these twenty-one men, eleven have been in the school, and ten have not. There are in addition to these, eight young men who are engaged in teaching day schools at the out-stations; and these eight are all from the boarding school. Of the twenty-one assistants above referred to, ten are ordained ministers; and of these ten, eight are graduates of the school, and two have not been connected with the institution. There are also under care of Presbytery two Licentiates, who have had no connection with the school, so that of the twelve men who hold the highest grade of office in the Presbytery, eight are from the school and four are not.

Speaking of the relative qualifications and efficiency of the two classes of laborers, it may be said that the men from the schools, as a rule, are more familiar with the Scriptures, and more methodical in their manner of preaching Their process of thinking and way of handling a subject, is more after the style of foreigners than that of the others. But as to effective preaching, and success in winning souls to Christ, if there be any difference made, I think it is rather in favor of those who have not been connected with the school. The oldest and most highly esteemed native minister in the Presbytery, went from his position as clerk in a store, almost directly into evangelistic work, and with one noble exception,—the Rev. Kying Ling-yiu,* desceased,—has been the most signally blessed of native laborers connected with the Mission. A Church of forty members, lately organized at Tsin-'ông, in Sæn-poh, is chiefly the fruit of the labors of an earnest carpenter, who has but little education.

Another church of about the same number, at Sing-z, below Hangchow, was collected through the labors of a man who was once a cook in Dr. Martin's family, and went from that position into the service of the Mission. By common consent, the most popular and eloquent preacher in the Mission, is a man who went directly from the position of clerk in a drug store into Mission work; and the Elder of the church in Ningpo, a literary man, is regarded by all as the most "thoroughly furnished," both intellectually and spiritually, of any native laborer in the Mission. These, with other efficient workers now in the employ of the Mission, were not educated in the boarding school; and as regards qualifications and success, they do not suffer in the comparison with those who have been trained in the school.

To understand the history of the Boy's school connected with the Presbyterian Mission in Ningpo, it should be borne in mind that most of the

* For an obituary note on this pastor see *Missionary Recorder*, Vol. I., p 31. Foochow, May, 1867.

Missionaries have always been thorough believers in its usefulness and ultimate success, and have looked to it as the place from which preachers should come. For this reason, no special efforts have been made to raise up candidates for the ministry outside of the school. Those of this character which are now in the employ of the Mission, are in a certain sense accidental. But had the effort been made from the first to select and train promising men, without the agency of a boarding school, I cannot but think that a staff of laborers equal to that now employed, might have been raised up; and by a process much more favorable to the progress of Missions.

There are some evils that have developed themselves in connection with this school,—and I suppose they are inseparable from such an institution in China,—which should be mentioned as going to make up the gist of the school.

1. Those boys who have passed through the prescribed course of study and are taken into Mission employ on trial, but who afterwards prove unsatisfactory and are discharged, are left in a very helpless condition. They are often too old to learn a trade, and the tender nurture they have received in the school, unfits them for those employments where muscle is required rather than brain. Those who have much experience with native helpers, know that it is a very unpleasant and often a very difficult matter, to discharge a man from Mission employ; and when the person has been clothed and fed at the expense of the Mission from his youth up, it is almost impossible to get rid of him. You must either give him employment, or find employment for him in some other field. Nearly every boy who enters the school, does so with the expectation that at the close of the term of study, he will enter upon Mission work; and no matter how much care is used in weeding out unpromising boys, some will pass through the prescribed course of study, who are unfit for Missionary labor; and when the school has been established for a long period, there will of necessity be left on the hands of the Mission, a number of chronic cases, whose chief work seems to be to try the patience of the Missionary.

2. Another evil is that some parents, and Christian parents too, send their sons to the school so as to avoid the expense of feeding and clothing them at an age when they are unable to work; while others place their sons in the school, as if putting them to learn a trade, or like setting them up in business. From these facts, taken in connection with the labor and cost, I think the question may be fairly raised—Is the money used on Boys' boarding schools wisely spent?

In regard to Girls' boarding schools, I think there can be but little doubt. Boys can be educated in the native schools, or in day schools connected with the Missions. But the girls will receive no education, unless they receive it in the Mission boarding school. The custom of the country is opposed to it; and so strong is this custom that even native Christians do not feel the necessity of educating their daughters.

II.—The Building of Churches for Native Congregations.—Many Missionaries have doubts whether it is wise to use the money designed for evangelization, in erecting houses of worship for the native Christians. There are two considerations, that might be urged against the practice.

1. The building of chapels cannot be properly regarded as direct Missionary work. Ecclesiastical historians tell us that Christians had no churches till the third century. Though church buildings are desirable and useful, they cannot be regarded as indispensable to the existence of true religion.

2. The principal objection to this practice, arises from the effect it has on the native Christians themselves. If the church be built by foreign money, it is superintended by a foreign Missionary, and has therefore a foreign appearance, and leaves a foreign impression. The Christians look on and see it go up, but since it is built by funds not their own, they have little or nothing to say about the size, the convenience or the cost. When the roof leaks, or the walls tumble down, they feel that it is not their business to repair them. The foreigners were good enough to put up the church, and now since they have expended so much money on it, they surely will not refuse to repair it. That the native Christians should have those feelings, is not at all strange, nor in my view greatly to be regretted. It is perfectly natural that they should be more interested in a building, "be it ever so humble," that was the result of their own choice, their own planning, and partly at least of their own money. Ornate chapels, and imposing churches, are not so much the fruit of Christianity pure and simple, as they are of Christian civilization.

I have no doubt that the time will come in China, when there will be hundreds and thousands of costly and beautiful edifices, testifying to the existence of a pure and elevating faith; but there will also be a Christian culture to correspond. What we want now, is something that will be suited to the present circumstances of Christians, and will be an outgrowth of Christianity as it exists in *China*, and not as it exists in Christian lands.

Perhaps an exception may be made in favor of the large and more costly chapels at the ports, where foreigners are located. These are properly looked upon as built by foreign money, and reflecting the culture and power of Christianity in the West. But for small congregations in the country, a structure that corresponds with the numbers and wealth of the people, would be more in accordance with the spirit of Christianity, and with the law of growth, than one which bears no relation to the condition of the worshippers. For these reasons, it is the opinion of many, that in no case should a chapel be entirely built by foreign money; but that where help is necessary, it should be given in the shape of a donation to the native congregation; and let the responsibility of purchasing a site, the size and style of building, &c., rest on them; thus their interest will be awakened, and they will feel that the chapel belongs to them, and that it is their duty to keep it in repair. I think every missionary who has spent some years in China, and has learned the opinions entertained by the heathen, in regard to native assistants and native Christians, and in regard to the cost of Mission work in general, must feel that the money of Missionary Societies, which does so much good, does also a great deal of evil. The impression is wide-spread that native assistants preach the gospel for money, that people join the church because they expect some worldly advantage, and thus the spiritual power of the gospel is, to a great extent, obscured, by the attractions which the too free use of money presents. It is true that this erroneous impression is to a certain extent unavoidable. Whatever course we pursue, "our good will be evil spoken of." But making all due allowance for the cupidity and suspicion of the heathen mind, is there not, after all, some ground for the impression which so widely prevails, that "foreigners offer money inducements to get men to preach their doctrine, and to enter their religion."

In making these observations I am not criticizing the policy of any Mission, nor of any individual. This is a common evil, and all feel it to a

certain extent. My object is rather to call attention to the evil, so that all may unite if possible in removing this stumbling block from our brother's way. Neither do I wish to intimate, that I have doubts about Chinese Christianity. Hypocrites no doubt there are, but this will be found wherever there are true believers. The wheat and the tares grow together in China, just as they do in Christian lands. I think that as true and as earnest Christians may be found in China as in England or America, judging by their relative advantages. That there are defects in Chinese Christianity, no one will deny, and yet I believe that many of these defects appear to us magnified, from the fact that we look at them through the medium of foreign culture; but whatever these defects may be, I believe they are but partly indigenous, and partly the result of a too liberal use of money in all the departments of Missionary labor.

NOTES OF A JOURNEY FROM MOSCOW TO CHINA IN 1654.*

By J. Dudgeon, M.D.

[The interesting series of articles by Dr. Dudgeon, on the Russian Ecclesiastical Mission, which appeared in the *Chinese Recorder* in the years 1870 and 1871, will be in the recollection of many of our readers. These were brought to the notice of the Emperor of Russia, who testified his approbation by a handsome acknowledgment. In the No. for November, 1870, he notices slightly the mission of the Russian ambassador Baikoff to the Court of Peking. The following paper from the same hand, gives a more detailed account of the same embassy. The tract, of which it is partially a synopsis and partly a translation, is preserved by Andrew Müller, and published by him in black letter, in his "Abdallæ Beidavæi Historia Sinensis." It is entitled, "*Anhang Zwoer Reisen, Die Erste, Eines Moscowitischen Besandten nach* China. *Die Andere, Herrn* Zachariæ *Wagners, Aus der Churfürstl. Sächsischen Residentz-Stadt Dresden, Durch ein gross Theil der Welt, Und unter andern Auch nach* China. *Berlin, Gedruckt bey Christoff Runge.*" It is only the first of these two journeys that Dr. Dudgeon has translated; that of Zachariah Wagner having little or no bearing on Russian intercourse with China.—*Ed.*]

THE following is from the German of the Journey of Feodor Iskowtiz Bäckhoff. In the first chapter† of the little work, the journey from Moscow to Siberia is shortly described; then the towns, rivers, and fruitfulness of Siberia‡; afterwards the inhabitants of the country‖; then the manner in which it was conquered by Russia§; and lastly the revenue derived from it.¶ He states that about one hundred years before, in the reign of John Basilowiz (Iwan IV., surnamed the Terrible, A.D. 1533–84), there was a Cossack, by name Jormack Timorfof (Yermak Timofeyen 1580–84), who, with his comrades, took to plunder and seized some ships laden with ammunition belonging to the Czar.** On this account, orders were everywhere issued, to pursue and apprehend the said Jormack. He with his followers fled, and penetrated as far as the river Cama near Totrava, which is an island, situated some 500 versts above Casan. The owner of this island at that time, was a Russian merchant, named Danilo Stroginot, after whom a town, built on this island, was called.

* Feodor Iskowitz Bäckhoff's Reise Aus der Moscow nach China.
† Von dem Wege aus Moscow nach Siberien.
‡ Von den Stadten, Flüssen und Fruchtbarkeiten in Siberien.
‖ Von den Einwohnern des Landes.
§ Auf was Manier die Russen Siberien erobert.
¶ Was das Königreich Siberien einbringet.
** John IV. was crowned in 1545, by the title of Czar, the first occasion of its use.

From this Stroginot, Jormack was provided with arms, with the view of attacking Siberia. Fully equipped, he proceeded up the stream Tagit as far as the river Toura,* in which there lies an island called Japonchin, occupied by Tartars, who were routed and dispersed by Jormack. From this point he advanced still further, till he reached Tumeen (the oldest city in Siberia, founded by Tartars in the time of Genghis Khan), which he took, and finally advanced on Tobol (Tobolsk), where the prince resided, which he took with little trouble. He pursued the fleeing prince up the Irtish some fifty miles above Tobol, where he overtook and drove him off still further. In this place he settled down for six weeks, sending out 300 of his followers to pursue the fugitive enemy. But the most of these were crushed by the Tartars; so that Jormack had only 200 men left, with whom he entrenched himself; but one night he fell over into the moat and was drowned. Forty of his band fled to Moscow, and disclosed the whole affair to the Czar, who ordered 600 men to join Jormack's comrades. This company betook themselves to Tobol, which they strengthened and entrenched, daily sending out sorties against the Tartars, until they were tired of war and were glad to place themselves under the protection of the Muscovy Czar. It was in this manner that the Czar got possession of Siberia, conquering many other dominions with the same success. Astrakan was taken in one expedition. Casan, however, gave great trouble. He besieged the city for some years, but was obliged to retire with great loss.

† In the month of May, 1654, or according to the reckoning of the Greek Church, in the year 7162 A.M., Iskowitz started, by order of His Majesty the Czar, from Tobolsk, for the city Tar on the Irtish, which he reached on the 27th July, having spent four weeks and three days upon the journey. On the 1st of August, he started up the river, to the White Waters. On the way thither he spent four weeks, owing to the want of horses. Eventually he secured forty camels and fifty horses from the Bouchar Tnischa, Snablai; and starting on the 16th of October, travelled to Kabalgakuna, a journey of three weeks. Here the inhabitants are Calmucks, and live in Russian brick-built houses. From this place to the *Seven Fir Trees*, is a two day's journey, and thence to the stream Felkusa, another day's journey. This stream rises in the hills and flows into the Irtish. Proceeding up the Irtish, with this stream on the right hand, as far as the station of the Calmuck commandant, is three day's journey. This commandant is a prostin (lama), and his land is tilled by Bucharians, of which the produce is tarwen, peas and barley. This lama dwells on the left bank of the Irtish. From this point, on the right of the Irtish, to the *Corn Fields* of Ablanriy's Bucharians, is a journey of two weeks, through high mountains, with birch trees growing on both sides. The party arrived at Ablawich on the 22nd November. The houses here are of mud and the produce is tarwen, barley, and peas; there is also abundance of fish. The prince Ablai Tonscha lodged him in a mud house and entertained him well. He demanded from him the Imperial presents, which were accordingly given him. On the 30th November, they left this place, and proceeded to the people of Bucharia, with whom they lodged four months and ten days. On the 3rd April, 1655, they withdrew to the brook Botka, which is twelve days distance from the Corn Fields. Ablai Tonscha had

* The Toura is a tributary of the Tobol, which again flows into the Irtish.

† This is the commencement of the second section, with the title,—"Feodor Iskowitz Bäckhoffs Reise von Tobol, der Hauptstadt in Siberien, bis in China, bei den Russen Kittai genannt."

built two stone houses with workmen got from China. Here the party remained five weeks and five days. From Botka to *Koltaching's Children* is a fourteen days' journey, and thence to the town of Kontachina is five days. This town was inhabited by lamas or Calmuck priests. From here to the lake Ozer is fourteen days. The river Irtish flows through this lake. From this to Misgansto Tescha is two days, and again through the mountains seven days. This region belongs to the Mongol princes; and the language is Mongol and Calmuck. From this to the residence of Prince Dobruna is three days' journey. This Prince's jurisdiction extends to the confines of China, a distance of fifteen days. Between these so-called Mongol Princes, dwell numerous smaller princes. From the frontier of China, to the first city Cokatana (Blue city—*Kwei-hwa chĕng*) is a journey of two months. The whole distance from the White Waters of the Irtish to China is inhabited by Calmucks and Mongols, who for the most part are found between the mountains. Mongolia is poor in food and water, and they had frequently to remain still on account of dearth. On the 12th January they left Kwei-hwa chĕng, after being obliged to wait there nine day's for guides. Having at last secured two they reached the city Kaski in twelve days. Mongol princes occupy this region also, but they had revolted from the former ones. They call themselves Tiobetzansky, and are subjects of the Chinese Emperor. Kapei is situated between mountains of stone. The great wall is here three fathoms high, one-and-a-half thick, and filled up with small stones. The stone towers are not built on the wall, but ten fathoms from it, and are distant from one another one hundred fathoms. They follow the wall as far as the sea. On the 20th of February they received orders from the Emperor of China to proceed to Cambalu. They started therefore on the 21st. From Kapti to Cambalu is seven days' journey, and between the two cities are twenty-eight others.* The cities have mud or stone walls. On the walls were small cannon, and watch was kept by soldiers at the gates, where there were rifles half-an-ell long with three barrels, without locks. There were stone bridges over the rivers,—which were not large. The magistrates are carried on the shoulders in litters, escorted on both sides by halbardiers.

They arrived in Cambalu on the 3rd March, 1656, and a quarter-of-an-hour afterwards they were met by two persons deputed to receive them; one was Chancellor of the Mongol Prikase; the other of the Chinese. They had orders to serve up tea to them. At the place where they were received is a large stone house, in which lived several priests. It is a large compound, with many apartments. It is said that this house was built for the residence or visit of the Daychan Lama, whom they call a god. In front of the house he was ordered to dismount and *kotow* to the Chinese Emperor, but he answered that it was not the custom in presence of his great Czar, to salute him on the knees, but to pay honour to him standing with the covered head. They replied that he must perform the *kotow*, as the Dutch had done it. Thereafter they brought him tea prepared with milk and butter, and said it was sent to him from the King. Owing to its being Lent he refused to take it. They however said,—"At least accept it, for thou art sent by a great Czar to our great Czar," whereupon he took it and returned it to them again, with which they were satisfied.

* Koski, Kapei and Kapti are, doubtless, all misprints for Kupei kow. There is some mistake about the distance from Peking, and the number of cities on the way. In other respects, the description answers to Kupei. It was not very unusual for Embassies from Russia to come this way instead of the more direct route *viâ* Kalgan.

As he entered the city he observed copper cannon one ell and a-half long, placed in the gates on the right hand. He went through the old city Kabalski, quite three versts through markets. In the court where they were lodged were two stone houses papered inside. As to victuals there was given him daily one sheep, one quarten of Spanish brandy, two fish, a moderate sized duck, some wheaten flour, tea and rice. His servants had beef, some rice, two bowls of brandy, etc. On the 4th March there came to him parties sent by the Emperor, demanding from him the presents sent by him from H. M. the Czar. He thereupon answered that this was not the custom with his great Czar; but if the Emperor would permit him to appear before him, he would, according to usage, after delivering up his credentials, also hand over the presents. They replied—"One Czar does not prescribe laws to another; with us it is this, with you it is another custom. Our Bogdoi has deputed us to demand the presents; but if thou wilt trade with them, then fix the price." He replied that he was not sent by his Czar to trade, but with letters of friendship and likewise with presents. To this they replied—"Since thou hast been sent by thy Czar with things for acceptance by our Czar, we shall therefore take away the same from thee by force. We shall not steal your gairish treasures, but only take them away; whatever has been sent from thy Czar to ours in friendship, with the letters of thy Czar, shall be called for afterwards." On the 4th March they came, therefore, and took away by force the Imperial presents. On the 6th, word was sent to him from the Prikase, that he should bring the credentials to the *yamen*, which request he refused, saying that he had been sent with letters to the Chinese Emperor, and not to his officers. On the 21st August, they again insisted that he should bring the letters to the Prikase, but he still refused; upon which they said—"Because thou art disobedient to our Emperor, we have received orders to punish thee." He replied—"Although you chop off *limb by limb* from my body, I shall do nothing before I see the eyes of the Emperor." On the 31st, the officers brought back the presents to him and said—"Our Emperor has ordered us to do this, because thou art disobedient, and will not come to the *yamen* with the letter." One of them also said—"From whatever land anyone comes to us, he cannot see our Emperor, but only his nearest councillors called Inoanol Bojarde."

Whether this city of Cambalu is large or not, he could not say, for he was not permitted to go out; but the Mongols and Chinese told him that the city was 60 versts in circumference. This city is full of silk wares and costly stones. The silk stuffs are made here. Pearls and precious stones come from Karatsche (Cochin China), which place, it is said, is owned by the son of the former Emperor.*

Karatsche is two months' journey with camels from Cambalu. Over against the palace is a large flat place, whither all sorts of folk congregate to salute the Emperor, and three times each month to show their reverence to the same. On the day of the new moon, they hang out flags to inform the people to come and perform their reverence. On the 22nd and 28th, the great mandarins also appear in golden clothes, and on their knees make their reverence. There are also some twenty-six elephants, who pay their compliments in a similar manner. The present Czar, Bogdoi, is of Mongol extraction. The former Emperor Daibagan, (Hwai tsung, 1628–1644) strangled himself when the Mongols

* Iung-li, the young son of Daibagan, the last of the Ming dynasty Emperors.

(Mantchoos) conquered the Chinese Empire, now thirty years ago; and left behind a young son, whom the Chinese mandarins carried off to Karantsche in old China. The Mongols in Cambalu have little to say on account of the multitude of Chinese. In the same year (1656), on the 7th July, there arrived in Cambalu twenty-five Dutchmen, who had left Holland with three ships; each ship 100 men strong, two of which remained behind storm-bound. The Russians, for want of an interpreter, had no intercourse with them. They give Bäckhoff two letters to take with him to Moscow.

In the year 1656, in the month of September, he left Cambalu, and travelled back to Russia by the same way that he had come, without accomplishing his object; because, as he tells us, he would not show honor to their gods.*

It is to be noted, that Cambalu is the great city of Peking, situated in China, and is called Cambalu because the Tartars changed the name according to their language. Out of this the error or misconception has arisen, by which, in the maps, Cambalu is placed in Tartary, where it has never been. In the *Life of Tamerlane*, who had conquered China, mention is made of Cambalu; and, he being a Tartar, Cambalu was therefore placed in Tartary. This error was countenanced also by the fact that the old writers, who described China called it Kittai, a name by which the Russians to this day still designate it. Kittai is a Tartar word, which was applied to China by the Tartars while they were masters of it. The word in their language is equivalent to a walled place, which China is; and it is on this account also that the second part of Moscow, which is called the Red Wall by us foreigners, is called by the Russians *Kittai Gorod;* which name (Kittai) was given to this place by the Tartars; for they occupied Moscow for more than a hundred years. Because China was therefore called Kittai by old writers while it was possessed by the Tartars, when they wrote their description, those who drew the maps thought, consequently, that Kittai was the land of the Tartars outside China, and so placed Cambalu therein. And it is for a like reason, that some have proclaimed the land of the Tartars to be so rich, although it is really a poor land, the half of it being unproductive.

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* Regarding this, Intorcetta says:—"In quos (ritus) quoniam Muscovitae ante biennium legatione functi consentire nollent cum dedecore, muneribus quæ attuberant redditis, rejecti sunt." Nieuhoff, p. 187, says:—"On the 14th September, it came to the ears of the ambassadors, that the Moscow ambassador had already determined upon his departure, and had not been admitted to audience by the Emperor; because he, as reported, to uphold the honour and reputation of his master, would not prostrate himself before the Imperial seal. On the same day, while the ambassadors sat at table, one of the Russian Company came and took leave in the name of all, requesting at the same time a short statement in writing, to show in Moscow that they had met us, which was accordingly granted. Afterwards news reached us, that this ambassador was detained in the country, and could not proceed further, until he had procured a passport from the Emperor.

WHAT IS THE BEST FORM FOR AN ADDRESS TO A HEATHEN AUDIENCE?

By Rev. A. E. Moule.

Read before the Ningpo Missionary Conference, July 1, 1872.

IN bringing forward this question, I feel that I have undertaken not only a very difficult task, but one also involving very grave responsibility.

Some of my senior brethren around me who have grown grey in the work of preaching, and have addressed heathen audiences thousands of times, will be inclined probably to smile, now at the presumption, now at the uselessness of this question. Having been bound perhaps by no rule and no fixed form, during their long years of preaching, who is this that ventures to suggest so late in the day, some ideal form for an address?—a form which may possibly, if accepted as ideal, condemn, though silently, the plans or no plans which they have hitherto adopted. And knowing also, as tyros as well as veterans in this work of preaching must know, that audiences change not only from day to day in city preaching, and from village to village in country preaching, but that they change and fluctuate even during the delivery of one short address, is it not a useless occupation to discuss the best form for an address, when it is plain that you must vary and adapt your remarks to the chameleon hues of your ever-shifting audience?

I hope to show before I have done, that my question is not presumptuous, and that its consideration is not needless. But on this latter point, as to the fluctuating character of our audiences, let me quote in passing, a Chinese opinion. After speaking of the necessity and importance of previous preparation, my Chinese authority adds,—"It is true that, to whatever place you go, or whatever persons you encounter, you must 'sail with the wind and act according to circumstances;' and if so, surely preparation is difficult (you will say), if not impossible. Still, remember that you will not be content of course, with a passing word; so that when you have spoken of other matters, you will have time to introduce what you had prepared, as the mainstay and staple of your address."

A missionary of considerable ability and of long experience, now working in the north of China, feels so strongly on the double question of the necessity for preparation, and the unsatisfactory form of address often adopted, that he is spending much time and thought on the preparation of a volume of addresses to heathen audiences exclusively. The well-known Indian missionary Weitbrecht, an indefatigable and successful itinerator, even during his last preaching tours, at the close of twenty one years of active work,—though gifted as a preacher, and possessed of great quickness in seizing on passing circumstances, and in replying to objections with apt and striking illustrations, yet never went out to preach to the heathen, without first carefully arranging his thoughts upon a passage of Scripture, and writing down the leading points of instruction. He would not offer to God that which had cost him nothing.

And when we reflect on the comparatively barren results of our work ni this province, and the comparatively rare fruits reaped from preaching tours, intsead of doubting the efficacy of preaching, and instituting a comparison between that agency and education, as some are fond of doing in these days, (a comparison altogether beside the mark, I venture to think, for our com-

mission being to "preach the gospel to every creature," how can we preach to the young save by schools?)—shall we not rather do well to review the tone and character and style of our former addresses?

There is remarkable significancy in the account of the visit of Paul and Barnabas to Iconium. "They went both together into the synagogue of the Jews, and *so* spake, that a great multitude both of the Jews and also of the Greeks believed."—*So spake!*—How did they speak?—what was the form of their address? Our success is not worth mentioning beside such instances of apostolic work. Does one cause of failure lie here, that we do *not* "so speak?"

There is significancy also, and much suggestive power in the account of the royal preacher, whose words were heard nearly 3000 years ago. "Because the preacher was wise, he still taught the people knowledge," (he did not abandon this work of preaching for any new and so-called more powerful machinery); "yea, he gave good heed, and *sought out*, and set in order many proverbs. The preacher sought to find out acceptable words;"—*words of delight*, as the margin reads it. The preacher was not content with an off-hand, unpremeditated, and bald statement of truth. He would wing the arrow of his utterance with some proverbial saying. "No man of fashion," says Lord Chesterfield, "ever uses a proverb." But the preacher of old was wiser than Lord Chesterfield; and the greatest of all preachers, our adorable LORD himself, in HIS words of Divine wisdom, not only quotes, but also makes proverbs for the use of all time. With such examples before us, we shall not be content with a bare statement of the gospel, however faithful and true, if with a little pains we can carry it home more swiftly to the ears and perchance to the hearts of our audience by some *acceptable* words, illustration, interrogation, adornment, or quotation; which though but as dry sticks and withered leaves without the gospel, may be to the gospel message, (to quote a Chinese proverb) "as green leaves round the lotus flower." And I imagine that St. Paul's strong and solemn renunciation of "enticing (or persuasible) words of man's wisdom," refers rather to the subject than to the surroundings of preaching. Preaching without JESUS CHRIST and HIM crucified, as the subject and ever recurring theme, is foolish and powerless; but with such a theme, let every power of imagination, all fluency of utterance, every facility of expression, every gift of eloquence, be enlisted and employed. Yet must we never forget, to quote the words of another,* that the "*finis eloquentiæ* in preaching is a moral, not an artistic one,"—that the Christian preacher, as Professor Blunt reminds us, "is bound to lay himself out to put down sin, and save a brother's soul;" or in the words of Augustine, that "the eloquent preacher may delight in multiplying the meshes of rhetorical argument and illustration; but that he has no right to weave that net, and will have no solid success in weaving it, without the distinct and constant recognition of its being but a means wherewithal to catch men." "These ought ye to have done,"—the gospel message is all essential,—"and not to leave the other undone;"—despise not special artistic equipment. "Everything comes of holiness," he says again, "not eloquence; of humility, not oratory; of deeds, not words." But yet, lest any should imagine Christian oratory to be a contradiction in terms, he says,—"Shall the adversaries of the faith be able to state what is *untrue* with brevity, clearness and plausibility, while we give so poor an account of the *truth*, that it makes people weary to listen to it,

* *Christian Oratory in the First Five Centuries.* Hulsean Prise Essay, by H. M. Moule.

prevents them from gaining any insight into its real meaning, and leaves them disinclined to believe it."

With these introductory remarks I pass on to the more immediate consideration of my subject.

I must premise that in my own mind, when I suggested this subject for consideration, it was meant to be confined within very narrow limits. My idea was not to discuss the best form of an address to a select, but rather to a promiscuous audience. As the Chinese preacher whose words I quoted just now remarks,— "If you meet with rude peasantry, you must adapt your discourse to their capacity; if you meet with persons of education, you must raise your standard accordingly."

Such subjects may possibly be touched upon in the discussion presently, but such were not originally contemplated by me. Neither shall I attempt to notice the ways in which, from casual sights or sounds, the springing rice, or the golden ears ripe for the sickle, the falling rain, or setting sun, or fanning breeze, a boat pushing off, a child at play, a man collecting debts and such like, or from a casual remark, a rude or civil question, a cavil or earnest inquiry, we may after long practise, and with diligent and close attention to native preaching, very frequently find some fulcrum for our lever, some nail on which to hang our discourse.

My view of the difficulties of an address, contemplated rather such scenes as we are all more or less familiar with; namely an audience large or small in the city chapels, or under trees and sheds in the country, of an average character, containing a few educated men, and many uneducated, civil, orderly, curiously scanning you, but provokingly silent, refusing to question or cavil, and waiting in quiet expectation for your utterance. How shall I introduce the subject? How shall I declare my message? How shall I open and how close the door? Shall I use argument, or proclaim fact? Shall I expose error first or declare truth? Shall I strive to convince of sin, or at once lift up the Saviour? Shall I begin with Confucius, or begin with Jesus? Shall I speak long of gods of wood and stone, or lift the mind of my audience without preface to the eternal Jehovah?

I. I propose to examine briefly the lessons which we may learn from apostolic preaching.—II. Yet more briefly to consider what the mediæval evangelists can teach us or suggest.—III. After quoting some remarks of persons on the spot, and with more immediate reference to our special work, I shall endeavour to sum up and methodize the whole subject.

I.—I shall confine my remarks on apostolic examples of preaching, to St. Paul's addresses at Lystra and at Athens. Lystrians and Athenians combined may be taken to represent an average Chinese heathen audience, where barbarism and civilization are so strangely blended; and these two addresses of the apostle blended together, may surely supply us with hints for a model address to a heathen audience. I may remark, however, in passing, that the most unfeigned love and reverence for the Word of God, and the most unwavering belief in the verbal inspiration of Scripture,—the belief in fact that St. Paul in these addresses spoke under the direct inspiration of the Holy Spirit of God, and that these addresses have been recorded for our instruction and guidance,—are not incompatible with the persuasion, that our addresses to the Chinese need not of necessity follow in every line this apostolic model. Neither are we to be branded as altogether unorthodox, if we refuse to consider

these speeches as models of *eloquence*, which is the opinion of both Neander and Milman. "Their very brevity warns us, that they do but indicate the lines of thought and argument, advanced and pressed in obedience to the Holy Spirit of GOD; of the *manner* in which these arguments were urged, we have in fact no means of judging."* But my subject includes manner and matter as well as outline. I listened once to a lecture delivered in London, in which the lecturer laboured to prove that the preaching of the apostles was essentially Unitarian. He worked out his point cleverly, though dishonestly, explaining away or omitting altogether such passages as were awkward for his argument; and treating the apostle's speeches as complete sermons, instead of as mere outlines of what were in some cases, and notably so in the case of St. Paul's speech on Mars Hill, but fragmentary discourses, broken off when the speaker was just warming to his holy work, by the sneers or shouts of the crowd. Nevertheless we may and must learn much from these addresses for our present purpose. "The discourse of Paul at Athens," says Neander, "is an admirable specimen of his apostolic wisdom and eloquence; we here perceive how the apostle (to use his own language) to the heathen, became a heathen that he might gain the heathen to Christianity.

The following is an analysis of the speech by Conybeare:—"Your altars to unknown gods prove both your desire to worship and your ignorance in worshipping. GOD dwells not in temples of the Acropolis; nor needs the service of HIS creatures; man was created capable of knowing GOD, and ought not to have fallen into the follies of idolatry; even where it was adorned by the art of Phidias.—GOD has overlooked the past, but now calls the world to prepare for Christ's judgement. Christ's mission is proved by HIS resurrection." Here the address was abruptly stopped; but we may derive I think at least *five* important hints for a model address from this brief speech.

1. *First*, "let us be pitiful, let us be courteous;"—more courteous certainly than the translators of the authorized English version have been to St. Paul or to the Athenians. "Too superstitious" seems to be scarcely a fair rendering of St. Paul's word. It ought rather to be translated as Conybeare gives it, "your carefulness in religion;" or as Neander paraphrases it, "an undeniable tending of the mind toward something divine;" or as Canon Norris (a recent and very interesting writer on the Acts) renders it,—"scrupulously religious;" and this latter writer points out, that this expression was quoted long ago by Chrysostom in illustration of St. Paul's own precept in Col. iv: 5, 6.—"Walk in wisdom toward them that are without, redeeming the time. Let your speech be alway with grace."* I remember a sermon preached by Chinese lips not far from this city, which followed very closely St. Paul's model; an address too which was blessed to the true conversion, as we trust, of at least one priceless soul. It was delivered in a small temple, to a number of women who were there for worship. The preacher waited courteously till there was a break in the murmur of *o mi do veh*;† and when the women rose and offered tea, he began. "Ladies," he said, "young and venerable, you are indeed very earnest and zealous in your worship of idols;" and so, gently but uncompromisingly, like St. Paul, the preacher went on to speak of the one true object for worship, and of the one only way of approach to a holy GOD.

* *Key to the Acts.* Norris. † *Lit.* "Eternal Buddha."

2. This point suggests the second lesson to be learnt; namely, that truth may be stated so as silently to rebuke idolatry, instead of depending on a minute denunciation and pitiless exposure of the follies of idolatry by name. The words interpolated by Conybeare in his epitome of St. Paul's speech,—Acropolis, Phidias, &c., were probably passing through the minds of the Athenians as they listened. "The Epicureans again found their atomic theory and the government of chance irresistibly invaded by the assumption of God's providence; and the stoic by the side of this same doctrine, felt uncomfortably convinced that the dogma of inexorable necessity could not stand; whilst he felt scandalized at the thought of his *kyüing-ts*,—his "perfect man" having to sit at the feet of Christ, side by side with the veriest outcast of society."*

3. I would notice as suggested by St. Paul's address, the Bible sanction for the employment of quotations from profane authors, and the great value of such in our addresses to the Chinese. The poet Aratus, from whom St. Paul quotes,—a native of St. Paul's own province, was so celebrated for his astronomical poems, that Ovid declares his fame will live as long as the sun and moon endure:—*Cum sole et lune semper Aratus erit* "How little did the Athenian audience imagine (remarks Howson, from whose notes I draw this information,) that the poet's immortality would really be owing to the quotation made by the despised provincial who addressed them?" Now I know no really valid objection to the use of Chinese classical sayings save this one, that by weaving their words into our discourses, if those discourses are blessed to the salvation of immortal souls, we shall perchance make Confucius and Mencius immortal! But surely they deserve immortality as much as Aratus; and the possibility of such being the result, as it did not terrify St. Paul, need not terrify us. I cannot but look upon the aphorisms of such deep meaning and significancy, scattered up and down the classics, as a providential help in our work which must not be thrown away. For what is the gospel designed to meet? It clashes with pride no doubt, and sternly opposes sin of every kind; but it is expressly designed to soothe the deeper woes of man, and to satisfy his higher aspirations. *Fecisti nos ad Te; et inquietum est cor nostrum donec requiescat in Te.* "Thou hast made us for Thyself; and man's heart is restless till it rests in Thee." Now this restlessness, these despairing sighs, and earnest though almost hopeless hopes, do express themselves very distinctly sometimes in the Chinese classics, and in the proverbial sayings of the people; and an apt quotation of this kind will go often much further than elaborate argument. We have no Old Testament Scriptures to appeal to, as had St. Paul at Antioch and Iconium; we cannot heal the cripple of Lystra with a word; but we have the one advantage which St. Paul had at Athens, the possibility of appealing to Chinese poets and prose writers, not in attestation of the gospel, but in corroboration of the need of a remedy for the ruin of the human race.

4. We *cannot* perform miracles, I observed. I think it more scriptural to say,—"we *do* not perform miracles." Under present circumstances, whether it be that the age of miracles has indeed quite gone by, or that the age of strong triumphant faith has passed for a while, the fact being, that we have not miracles to help us in our work, I think we should make great and constant use of the narratives of miraculous events in the Bible. St. Paul closes his short speech

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at Athens with the statement of a great *fact*, the resurrection; and all Bible miracles are *facts*. I know that this is not fashionable modern theology. "Miracles must be eliminated from the Bible narrative, or scientifically explained. Let us have the grand and simple *facts* of our LORD's life on earth set before us." But was not the beginning of that life a great miracle? Were not its closing years crowded with miracles? Was not the reäppearing of the Lord of Life from the grave the greatest of all miracles? The Bible is a myth if you must subtract the miracles; it is a great and divine fact with the miracles; and this miraculous element we should, I think, from apostolic example, constantly weave into our addresses. I have again and again seen flagging attention restored by the miracles of the loaves and fishes, of raising the son of the widow of Nain, or of our Lord's own rising from the dead.

5. Then fifthly, though in a model address this should come earlier in order, we should I think make great use of natural theology. At Lystra and at Athens, idolatry is rebuked by the unanswerable appeal "He hath sent us rain from heaven and fruitful seasons." "He giveth to all life, breath, and all things" "We are heaven-born," as the Chinese say, and "Heaven-sustained. Life and death have a law; riches and honour depend on the will of Heaven."

II.—I now turn to notice very briefly, in the second place, how far and with what success these apostolic models have been imitated by their followers.

From the standpoint of modern missions, and judged by our rules for missionary enterprise, the proceedings of some mediæval missionaries seem open to grave censure, and excite sometimes more than suspicion. The monastic system almost universally adopted, the large advantage taken of secular aid,—the modern gun-boat being in those early days represented, and far more effectually by the sword of Clovis and the club and crane of Olaf; the pretensions also, whether true or false, to miraculous powers, the promiscuous immersions of whole armies after conversion of their chief, or thousands of subjects after the baptism of their king, the Swale and the Dnieper being witness; all these features in their work make one pause and ponder, and sometimes smile. But whilst the marvellous self-denial and fiery zeal of these men must put us to shame, we feel on the other hand that the cause of the widespread and lasting influence of their work, must be sought for elsewhere than in kingly aid or miraculous presence, or holy and devoted example. What did they preach? This is the all-important question; and if we would see results in China as widespread as those which Europe witnessed, our Churches perhaps some day,—early or late,—crammed with catechumens coming to the font, or the population of Ningpo and the towns and villages round crowding to the banks of river or canal for baptism, perhaps these old missionaries may teach us some lessons of wisdom.

The sermons of St. Patrick and of St. Boniface, the apostles of Ireland and of Germany, and of Gallus in South Germany, preachers listened to from 1200 to 1400 years ago, are the only ones which I will notice here. So far as we can see, says Maclear in his "History of Mediæval Missions," St. Patrick strove to plant deep the foundations of the Church. "Instant in season and out of season, he repaired with his disciples and assistants wherever an opportunity of preaching occurred, collected assemblies in the open air, read the Scriptures, and expounded their contents. To the worshippers of the powers of nature, and especially of the sun, he proclaimed that the great luminary which rules the day, had no self-origination (is not his birthday, as the Chinese say, on the

19th of the 3rd month?), but was created by one whom Patrick taught them to call "God the Father." He then told them of His only son, Jesus Christ, of His life, death, resurrection, ascension and future judgement. He is the true Sun, He will never wane nor set, nor will any perish who do His will; but they shall live for ever, even as He liveth for ever, with GOD the Father Almighty and the Holy Ghost, world without end.

Gallus, when preaching at Constance, on occasion of the elevation of the deacon John to that See, pursued the course of divine teaching in one continuous line, from the origin of the world and the fall of man, down to the mission of the apostles, stating the historical facts, and making each point the text of some moral observations.

In A. D. 724 again, Daniel, Bishop of Winchester, writes to Boniface, who was then in the full tide of success in Thuringia.. He gives him much advice as to the form of an address to the people. He deprecates violent or useless declamation against the ancient superstitions, and would rather put such questions from time to time, as would tend to suggest the contradictions which they involved, especially as to the genealogy of the gods. They will admit that their gods had a beginning; Yuh-hwang was born on the 9th of the 1st month. Then inquire who governed and sustained the world before the birth of the gods. Ask then whence, how, and when the first god or goddess was born. Are there more deities being born or to be born? Ask them whether amidst the multitude of powerful deities, there is not danger of failing to discover the *most* powerful and thus offending him? (a danger which the Athenians strove to avoid by their altars to the unknown God, and the people of Ningpo in one sense by Yih-kang even.) Why again, he asks, are these gods worshipped? For present or for future happiness? If the former, in what respect are the heathen happier than the Chirstians? What again is meant by these sacrifices? If the gods are all-powerful, what advantage do they derive thereby? or, as we should say to the Chinese, with the great sun shining, with forests of fragrant fir trees covering the earth, can God care for a few candles and a bundle of incense? Ask these questions, says this right reverend and most wise prelate, not in the way of taunt or mockery, which will only irritate, but kindly and with gentleness. Then after a while, judiciously compare their superstitions with Christian doctrine. And one point more, he says, you may dwell upon. They say their gods are omnipotent, beneficent and just. How is it then that they spare the Christians, who everywhere are turning their backs on their worship? Tell them what strides Christianity has made in the world; and if they plead that their deities ought to be worshipped elsewhere, remind them that once idols were everywhere worshipped; "we who preach to you, used to worship idols," but that now, by the coming of Christ, the omnipotent Creator, they have been overthrown in the west, and their hour is near in China.

Some of these old addresses would turn almost verbatim into Ningpo colloquial; and it reminds me of what I have read with reference to the rendering of the homilies of Chrysostom into Tamil; an experiment which has been tried with success in Madras.* We may trace at any rate in this post-apostolic preaching, three out of the five points, which I noticed just now, as apparent in the addresses of the apostles; these three being, the importance of courtesy and gentleness of manner; the prominence given to the facts of the

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Christian faith; and the importance of natural theology.

III.—I come now to my third and last point, namely, remarks and suggestions made by living preachers. This point I hope to have fully brought out presently, by my brethren the living preachers present. I should like to have ascertained the opinions of all the members of the Conference on this subject before writing my paper; but as that would have been difficult, and would moreover have but anticipated the debate, I determined as the next best plan, to learn the opinions of Chinese preachers. I have received only five replies to my questions instead of ten as I had hoped. Two of these are superficial or beside the mark; the other three enter minutely, and in one case with remarkable thoughtfulness and ability into the subject. There is one point common to all five, namely, the all-importance of prayer before and after preaching. They all also agree with the description of a model orator given by Quinctilian,—"he must be a *good* man, skilled in speaking." One of my three more thoughtful correspondents, has given me a list of twenty important points to be observed in the preparation and delivery of an address; a strange mixture they are of sense and fancy. The first recommends fasting and prayer; the fourteenth suggests medicine as the opener of the door for preaching; and the twentieth reminds the preacher that God is near. Another, in true Chinese style, and with much ability, gives me thirty points, in three divisions of ten. The first ten give suggestions for the preacher's preparation; the second ten suggest the manner and bearing of the preacher; the third ten deal with the matter and form of his address. The preacher in his study must reflect on whose this doctrine is which he proposes to preach; how grave the responsibility of preaching; what manner of persons ought we to be who preach. The preacher must have a virtuous character, and a certain amount of mental capacity; he must be mighty in the Scriptures, and must have at least some acquaintance with the Chinese classics; his own family must be a Christian model; his manner must be respectful and meek; his temper patient and forbearing; and above all he must be a man of prayer. He starts for his preaching tour; let him walk in the open ways; let there be no mystery and no timidity about him; let his clothing be neat but not showy; let him open his subject gradually; let him avoid bluntness of speech; let him respect the customs of the people, and yield to their prejudices, so far as they are custom and not superstition; let him abjure pride in speaking; let him beware of throwing pearls before swine; let him speak what he has carefully prepared; let him wait for God's guidance as to place and audience; and let him visit again and again the same places. He opens his mouth; and now let him speak—first of God; the eighteen provinces have their Emperor, each family its head, surely the world has a Divine Ruler and Head also! But God is one 天無二日 民無二皇, *T'ëen woo urh yih min woo urh hwang.** Then speak of His laws; then comes sin. Speak next of God's providential mercy, that the goodness of God may lead to repentance. Then relate the Saviour's life and mighty works. Then speak of the judgement to come,—He the judge. Then tell them of the Holy Spirit who alone can change the heart. Then relate the Saviour's forgiving love and atoning death, that those who are convicted of sin may not despair; and finally descant on the stupendous nature of this salvation, the privilege of

* "As there is but one sun in the heavens, so the people have but one Emperor."

hearing it preached, and the awful danger of rejecting it.

Of a deeper and more practical tone is the last paper, from which I will make but a brief extract. "We are but letter-carriers," remarks the writer, "and we must speak strictly according to the tenor of this letter. In all our words, we must ever attempt to hit the mark of Scripture doctrine; and beware of shutting out the gospel by random talk about things not essential." "It is a grave calamity," he remarks again, "that wherever we go to preach, people always exclaim,—'This is the doctrine which exhorts us to be good;' and when the discourse is over they still say,—'This doctrine exhorting us to be good, is good.;' No appreciation of *salvation!* Whose fault is this? I think the blame oftentimes rests on the preachers. Of course we mention the Saviour's love and man's sin; and the people are to blame for want of attention; but the mistake lies here, that other matters occupy so prominent a place in the address, that this great and all-important doctrine is hurried over, or pushed into a corner. Remember our Lord's own words:—'I, if I be lifted up, will draw all men unto Me.' Only this doctrine of the Cross will pierce men's hearts; only this doctrine of the Cross will conquer. If you omit this you may utter ten thousand words, you may preach from morning to night, and from year's end to year's end, you may speak all your life long; and all to no purpose."

I had proposed in conclusion to have given a sketch of an address in accordance with the principles and suggestions which I have brought forward. But this would extend the paper to an unreasonable length. I will merely sum up as follows:—

Preparation is most desirable before speaking to a heathen audience; prayer under any circumstances is indispensable. Let us appeal ever to the Book. Let the great facts of the Bible form the staple of our discourse, and the preface to Bible doctrines. Let us put ourselves in speaking, more into the position of our hearers; striving to understand more clearly their mental, moral and religious standpoints. If we must expose the follies of idolatry,—and certainly Isaiah and Jeremiah bid us do so,—let it yet be done with pity and courtesy; and let it be done moreover *correctly;* perhaps the example of Rhenius in South India is worth noticing, who devoted five years to the exclusive study of native systems of idolatry. Let us press every available ally into our service; classical literature, aphorisms, proverbs, the glimmers of light in their ancient philosophy, and the guesses at truth, especially as regards natural theology, in the common talk of the people. And finally, in simple dependence on the Holy Spirit, let us be determined to know nothing among the heathen save Jesus Christ and HIM crucified. Let it be our constant aim in each address to

"extol
HIM first, HIM last, HIM midst, and without end."

If we should be led to do so in any measure more earnestly and more conscientiously than heretofore, the bringing forward of this subject will not have been in vain; and the rambling and prolix remarks with which I have endeavoured to introduce it, will be the more leniently dealt with by the members of the association.

NOTES CONCERNING THE CHINESE BELIEF OF EVIL AND EVIL SPIRITS.

By Rev. F. Galpin.

THE most superficial reader will scarcely fail to observe, with what repugnance human thought of modern times regards the perplexing religious problem, of all evil existing and centralizing in a person. Poetry and prose volunteer their aid in the discussion of this subject, and tend to favor the idea that there is no devil. Their tendency is to drop the thought of the evil personality, and to establish in exchange, some poetic ideal of unfortunate majesty "confounded though immortal."

What reality is there about the being thus described?—

"Thou shalt be an idea to all souls;
"A monumental melancholy gloom,
"Seen down all ages, whence to mark despair,
"And measure out the distances from good.
"Peradventure, in the after years,—
"When thoughtful men bend low their spacious brows,
"Upon the storm and strife seen everywhere,
"To ruffle their smooth manhood, and break up
"With lurid lights of intermittent hope,
"Their human fear and wrong,—they may discern
"The heart of a lost angel on the earth."

Chinese literature, by its reticence, does not encourage the idea of all evil arising from one common root; therefore we need not be surprised, when it is affirmed that the creed of China does not embrace the belief in the Devil as revealed in the Bible. Confucianism, the religion attested by the highest authority in China, and the orthodox belief of the empire, starting with its ideal virtuous man, asserts throughout that the force and current of human nature is towards the good. Having set up this favored image of human goodness, it has employed and exhausted its entire power and talent for the defence. To us it is obvious how inadequate and short-reaching, were the Sage's views of evil. Its dread potency and momentous issues are not at all realized. Where evil existed, it was the result of neglect, a mere accident, which might be remedied with ease. In this system there is not even the acknowledgment of an evil principle; it knows nothing of an extra-human influence to evil, and has no recognition of a superhuman evil personality. Neither can we expect to find in it references to the personal existence of evil; nor should we express surprise at its absence, when we remember its leading views of human goodness. The *existence* of evil being overlooked by Confucianism, how could it treat of its origin or mode of influence? Even the heterodox of this school, who asserted the extreme doctrine, that all human nature was evil, had not any reason to offer *how* man became evil. So that whatever difference of view may exist regarding the Confucian belief of God, there is but room for one opinion concerning its teaching about the Devil. It has none. The summary treatment of this subject when indefinitely alluded to in the Confucian writings, do but confirm this view. Hence the orthodox religion of China is inconsistent with its own annals; which present the strange phenomenon of fruit without a tree, effect without cause. The national records speak of wicked emperors, evil omens, and evil days, but present no adequate cause.

Buddhism has no satisfactory teaching upon this question, because it seems to have failed in its researches after the cause of suffering. This system

teaches that all sentient existence is a misfortune and an evil. Its classical and popular literature does speak of certain 惡鬼 *Ngŏ kwei*,* but these are cruel demons, who produce physical suffering rather than moral injury. This creed contains certain abstractions, which are sometimes invested with the attribute of personality, and called the six thieves; they are described as colour, sound, fragrance, taste, touch and issue, or, as the Scriptures say, "the things which come out of the man." These, which include all the qualities of life, seem to be the nearest approach to evil embodied; but they err, because they represent all life to be an embodied existence of evil.

Taoism, with all its faults, is more definite in its teachings upon this question, than either of the systems referred to above. The biblical idea of the Evil One is a being who "tempts, tortures and destroys." I think we have this idea shadowed in the books of Taoism. The first witness I call into court is the Chinese character 魔 *Mo*. Under this character in K'anghi's Dictionary, it is recorded that the ancients had witten *mo* with the radical for "stone," which gave it the meaning of, first "a mill," "to grind," and then "to examine" or test; but, the same authority informs us, the emperor 武 Wu of the Leang dynasty changed the radical from "stone" to "demon." This royal devotee who reigned in the sixth century of our era, gave to *mo* the new idea of the demon who grinds or tests, or as we would say, the Devil. After the change we meet with many sentences confirming this meaning of the word, thus, 慾魔 *Yuh mo* "demon of lust"; 魔入其心 *Mo jih ké sin* "the demon entered his heart"†

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* *Lit.* "Evil spirits."

† A question of some interest is opened up here, on which we are constrained to dissen from the views set forth by the author. He tells us correctly, on the authority of the K'ang he Dictionary, that the character 魔 *Mo* was introduced by the emperor Woo of the Leang dynasty, who reigned from 502 to 549. Now we know that this emperor was zealously at tached to the Buddhist faith; and it is recorded that on his return one evening from a Buddhis temple, where he had just completed a monthly session of exposition of the Buddhist Scriptures a pagoda was burnt down, upon which he exclaimed that it was the work of a *Mo*. We do not find the character in any work prior to this period, which goes far to corroborate the above statement. The authority from which the editors of K'ang-he quote, says that the emperor Woo formed the character, by changing the element 石 *shih* "a stone" in the character 磨 *Mo*, to 鬼 *kwei* "a demon." But had the character 磨 *Mo* anything of the meaning of "devil" or "evil spirit?" We cannot find that it had. According to the 說文 *Shwo-wăn*, a dictionary completed about the year A.D. 100, 磨 was an abbreviated form of 礳, and merely signified "a stone grinding-mill." In the 7th Book of the 一切經音義 *Yih ts'ĕĕ king yin e*, it is stated that 磨羅 *Mo-lo* (old sound *Ma-ra*) was the transcript of the Sanscrit word *Mâra*, which is defined by Dr. Yates, in his Sanscrit Dictionary as "Death; killing; obstruction; thorn-apple; *Kama*, &c." This is the name of one of the orders in the Buddhist theocracy, and the word is explained as meaning "Murderer; destroyer of intellectual life, &c." One of the definitions given is 波臯夜 Papiyan, the name of the Arch-enemy of Buddha, who endeavoured to obstruct him in his determination to sacrifice himself for the good of the universe. Much information on this subject may be found in the writings of Klaproth, Burnouf, Edkins, Eitel and others; from all which it appears that 魔 *Mo* was a modification of the phonetic 磨 *Ma* in *Mâra*, peculiarly Buddhist in its origin; and was afterwards appropriated by the Taouists, consistently with their practice of adopting wholesale the rites, practices and rituals of the Buddhists. Judging from the Nestorian tablet at Se-gan, it is probable the Christians had adopted the word in the sense of the "Devil" during the T'ang dynasty; but it does not appear that 魔鬼 *Mo kwei* the term now in general use among Christians with the same meaning, was adopted till the advent of the Jesuit Missionaries, late in the Ming dynasty; nor is it now understood by the natives, unless they have learnt it directly or indirectly from a Christian source.—*Ed.*

The hostility between man and the untamed beast of the woods, is used as an illustration of evil. One writer declares that from the time of 盤古 *Pwan-koo*,† to the days of the 三皇 *San hwang*,‡ man dwelt in peace with the wild creatures of the forest. This writer uses the term 豺狼 *tsae-lang* or "wolf," as an appellation for the evil beings who are hostile to man; and adds that the true mode of demon expulsion is the cultivation of personal virtue, which excellency was the magic sword of the ancients. The good man, although beset by a thousand 魔 *mo* is unchangeable. There is also recorded a remarkable case of sevenfold temptation, by which a faithful disciple was tested by his master before admittance to the sect, the first step of which, consisted in exposure at his master's door for forty days, subject to much privation and cruel ridicule. But I must not go into further detail on this point.

If the idea of a "demon that tests" ever lived in Taoism, it must have been a potent agent for good. It is certainly dead now, and later belief and modern literature almost ignore it. If I have adduced a few ideas that confirm the teaching of the Bible concerning the existence of the Evil One even, these are but the slightest corroborations, which may help us a little in our teaching upon this subject. The great question of, how sin originated, and, is there an extra-human Evil One, who was "a murderer from the begining," a fountain of sin who brought "death to all mankind, and all our woes," the Devil? is still untouched. The Chinese know not. From this dread truth they are blinded by the god of this world; whose dominion is never more secure than when man is unconscious of his existence and power.

If the Chinese know but little of the Devil, they are not behind other heathen nations in their "doctrines of demons." The 鬼 *kwei* of the Chinese resembles the demon of Western systems of religion. They are the souls of departed men. K'anghi's dictionary explains the character, as "that which reverts to the spirit world upon man's departure."

But although the *kwei* have departed from this life, they are still the subjects of human passions, and are not freed from the cares and troubles which beset men in the flesh; and further, the same objects which secured their affection in this world, possesses much attraction to them in their state of matter-spirit existence. Their life is not absolutely disconnected from their departed state; their relation to it resembles the connection between shadow and substance; although the shadow often claims for its own, that which should belong to the substance. So much do the *kwei* trespass upon the rights of living and visible man, that the few short days of human life on earth, are considerably reduced in order to avoid collision with the man invisible. Hence, a calendar of high authority in China, affixes a prohibitory remark against several days in each year, saying, "these days must not be used by *living* man."

The demons of the Chinese are very numerous. Other nations have classified them, speaking of demons celestial, aerial, terrestrial, aquatic, &c., &c. If the Chinese were to attempt the enumeration of kinds, their number would be *legion*. We may truly say of them, "Proteus for shape and mocking-bird for tongue." They soar in the starry regions above, and penetrate the darkest abyss below; they labor in the patient ox, they grovel in the swine, and they glare through the fire-lit eyes of the untamed tiger. They travel with the swift

† The first man. ‡ The Three Sovereigns.—Fabulous period.

and destructive storm, they scatter the seeds of the wasting pestilence, and vomit the lightning which arrests its victim with the fatal stroke. Every uncommon event, or unnatural death, is the work of the *kwei*. If the unwatched playing child fall down a well, if an unfortunate man be drowned, or a ship be wrecked, these and similar accidents are attributed to the agency of aquatic demons. Should an ill-natured rooster flutter his wings and run at an unprotected child, should a bridge break and cause death; such events are most absurdly attributed to the same cause. Hence the calendar forewarns its readers to be provided with the necessary charms against these 關 *kwan* or "crises." The *kwei* are, in the majority evil; hence the character 鬾 *chay*, (*lit.*, those who are *kwei*) means evil. But the individual character of each *kwei* depends mainly upon its history in the visible world. Take an instance or two. A suicide effects self-destruction by hanging, opium-eating, or drowning; the first will be a hanging demon, destined to writhe with the agonies of the rope, until he shall prevail upon some unfortunate, tired of life, to repeat the awful tragedy, whereby, he having procured a substitute, is allowed to escape from his state of suspension, and possesses a chance to live in the visible world again. But this horrid picture is tolerable, when compared with Dante's delineation of the suicide's hell:—

"When departs
"The fierce soul from the body, by itself,
"Thence torn asunder, to the seventh gulf;
"By Minos doom'd, into the wood it falls,
"No place assigned, but wheresoever chance
"Hurls it; there sprouting, as a grain of spelt.
"It rises to a sapling, growing thence
"A savage plant. The harpies, on its leaves
"Then feeding, cause both pain, and for the pain
"A vent to grief. We, as the rest, shall come
"For our own spoils, yet not so that with them
"We may again be clad; for what a man
"Takes from himself, it is not just he have.
"Here we perforce shall drag them; and throughout.
"The dismal glade our bodies shall be hung,
"Each on the wild thorn of his wretched shade."

To the fanciful mind of the Chinese, a numberless host of invisible beings are about him; they travel in the air, or may be concealed in every corner; they meet living man at every point, being more or less related to him, and depending upon him for a supply of every want. To meet this imaginary demand, hosts of tailors, furniture-makers, boat-builders, and money-coiners daily ply their busy hands; affording proof that the Chinese in their worship and service of demons are truly "their whole life subject to bondage." For though exacting so much from living man, they are but his enemies, and man must in the end irrevocably fall a victim to his invisible foe, who is the cause of human death, according to the proverb,—"If there were no demons, man would not die." But the demons do exist, and when man has passed all other crises, there still awaits for him a contact with the pale-faced 無常 *Woo-chang*, hell's arresting officer, a term which means "impermament," and an abstraction of Buddhism, which in later times has been created into a personality.

After this discursive general statement, I will notice a few particular modes by which demons are said to afflict man. Residents in China have heard of the 五通 *Woo-t'ung*, or as the French would say, "the five communists." I have not been able to elucidate satisfactorily the origin of this term. It

now belongs to Taoism, the votaries of which sometimes call these mysterious ones 五通仙 *Woo-t'ung-seen* or "the five communistic genii," but I strongly suspect the term is originally to be found in Buddhism, in which system we meet with the 五通 *Woo-t'ung* and the 六通 *Luh-t'ung*, which are perspicacious senses, or according to Dr. Eitel, "supernatural talents." However, Taoistic literature denies any connection with these latter, avowing that the *Woo-t'ung* of Buddhism are without life or death (*i.e.* without personality), whereas their *Woo-t'ung* are immortal.

These five communists are paid to haunt the houses of those to whom they are sent, and their presence is indicated by various mysterious occurrences. Domestic articles, and other valuables belonging to the house, disappear in a most unaccountable manner: and by the same mysterious means many articles make their appearance. If we were to credit gossip, we should believe that the gifts brought are often as prolific as the movements of the donors are strange. But the presence of these invisible ones is also made known by unconsuming flames of fire issuing from the house pillars or rafters, which fire is accredited by the steady testimony of declared eye-witnesses. The *Woo-tung* in besetting a house, usually take possession of the body of one of its inmates; and it is the common opinion that they cannot be easily resisted or exorcised; being too powerful to be expelled, they must be propitiated and supplicated. It is said that they are partial to eggs and *sam shoo*, which, when offered, mysteriously disappears.

To the curious, houses may be pointed out where these demons have indicated their presence in the performance of many strange acts. These legends of house-haunting are certainly different to our western ghost stories, and may repay the labor of a careful investigation. Gossip also says, that there is a class of thieves, who being in league with these demons, exert their magic arts in the extraction of money and other valuables.

Another visitation is demoniacal disease, generally called, 邪病, *Seay-ping*. A Chinese work of high authority gives, as one meaning for the character, 邪鬼病, *Seay kwei ping*, or "demoniacal disease." Whether demoniacal possession be an actual occurrence, or a superstitious speculation, is a question I will attempt to answer at the close of my remarks. Occidental and oriental nations, Egyptians, Jews, Greeks and Chinese, have regarded this possession as a fact. The Egyptians professed to cure such diseases by incantations. Josephus says,—"Demons are no other than the spirits of the wicked that enter into men and kill them, unless they can obtain some help against them;" and an early Christian authority testifies that "Those persons who are seized and thrown down by the souls of the deceased, are such as all men agree in calling demoniacs or mad."

These remarks are supported by the Chinese belief of demoniacal disease. The last quotation closely resembles the Chinese statement of a species of this disease named 鉦, *choo* (which character represents a "soul of the deceased" arriving).

The reason assigned for this peculiar affliction is, that the afflicted have either neglected their duty to, or trespassed against, the attacking demons. The books explain the visitation, by saying that it is the duty of living man to present offerings with due regularity to the demons; when neglected, the calamitous visitation follows; if the neglected rites are afterwards performed in full, deliverance may be expected. But this doctrine has been doubted by

some. Confucius, so unlike his modern disciples, was not superstitious, and doubted the efficacy of the rites of incantation, declining their aid when personally afflicted. Some of the cases of demoniacal disease occurring in Ningpo are very remarkable, and not less remarkable are the means used and the alleged rapidity of recovery. A robust person is suddenly attacked with violent disease, his speech is wild, and, as the historian says of another nation, "the patient is silent, the demon returns the answer to the question," so in China, the spirit in possession utters strange statements regarding the invisible world, and the afflicted man obtains no relief until incantations are performed. In some cases, relief and recovery are unaccountably speedy; but I have heard of other victims who lingered in indescribable misery for months, a prey to horrid emotions, and in constant fear of destruction, demanding the presence of members of the family day and night; and, with the return of darkness, a discharge of crackers to intimidate the attacking demon. Such cases usually terminate in the death of the patient. I will notice briefly some of the modes of exorcism and deliverance.

The effort to obtain protection from demons begins with the life. Infants are not exempted from their attacks; they therefore wear a charm made of silken cord or silver wire, which is put on the neck in infancy, and is not removed until all the crises or *kwan* are passed, at the age of sixteen years, or in some cases, later. With the same desire of protection, pictures of the door gods are pasted outside the dwelling-house, sprigs of willow are suspended over the door in spring, and flag-leaf in autumn. But when all these protective means fail, and the visitation has entered the house, there is a demand for the sorcery of a corrupted Taoism. Ancient Taoism sought to expel the corrupt and diabolical, with the sword of virtue, but modernized, it boasts of many remedies, such as heaven's good axe, the magic cup, magic water, genii pills, and a long list of other juggleries, that put the most notorious quack doctor into the shade. Like a more modern religious imposture, it has its magic pictures, which are a sure guarantee against the entrance of evil spirits. The most efficacious is said to be a portrait of 鍾馗 Chung-kw'ei, a famous Taoist and scholar of the Leang dynasty, who being a man of perfect uprightness, and a stranger to fear, attacked and drove from the palace of his royal master all the evil spirits, as a work of gratitude in return for certain favors received. With a distorted fiend-like figure of this bold devotee, the possessors are free from all invisible intruders. Thus we have the proverb,—"Chung-kw'ei suspended at the front door, Tseang the heavenly teacher hung at the back door, no demon whomsoever can enter the gate;" which is applied to the niggardly and inhospitable, or to persons who avoid social intercourse.

The Tseang family of astrologers, who reside in Keang-se, are reputed to issue a most efficacious and powerful charm, which invariably exorcises the malignant spirits. A journey to Keang-se direct, or a petition sent per Taoist care, through the city god, will procure the officially-sealed charm with great rapidity, which when received is usually posted over the front door.*

But other means exist, more convenient and within the immediate reach of all. There is the 肚仙 *Too seen*, a kind of witchcraft, the offspring of Taoism. These witches or wizards (mostly witches), are divided into two classes. First

* For an account of this famous wizard, and a fac-simile of his "charm," see *China Review*, vol. 2, pp.—226. 229.—*Ed.*

is the witch with a familiar spirit, who professes to call up the departed soul of any relative; second, those who pretend to examine into the cause and character of disease. While a number of the male population of China pretend to doubt the efficacy of these women, they do not forbid their wives and daughters the use of such media; and I do not see how they can, until they discontinue their belief and practice in other departments of sorcery, better suited to the masculine mind.

One of the most remarkable cases that I have heard of is as follows: A tradesman, no more superstitious than most of men, relates that six years ago, his younger brother came home in good health during the early part of the 11th moon, to prepare for his wedding; but the young man suddenly became very sick, vomiting an immense quantity of blood, and his complaint did not yield to medical treatment. The family in their distress applied to a neighboring witch, who, after the usual facial distortion and unearthly groaning, declared that the spirit of the genii Zi of Foochow was present. The witch told the solicitous family, that the young man was hopelessly afflicted, and that the *kwei* in possession would celebrate his wedding on the twenty-fourth day of the moon; implying that he would die at that date. The distracted mother implored the witch to beg for mercy, and ask what means could be used to appease the invading demon; but no hopes were given, and when the mother suggested that the spirit might be propitiated with offerings of food and money, the witch said:—If the young man lives through the 24th day, after that you may offer food and money, adding that if the offerings were presented earlier it would be in vain. As the family were desirous of preserving the life of the afflicted one, they immediately presented a feast, but in vain, for the young man expired on the twenty-fourth day, according to the prediction.

The personal histories of these unnatural creatures, the witches, are not alike. Many follow the black art professionally from youth, being taught by their seniors in the craft. But there are remarkable exceptions to this rule. Without any preparatory teaching, a man or woman of respectable social status, will suddenly fall into a swoon, or shout incoherently and declare that they are possessed by certain spirits. Such cases produce great concern, and excite the credulity of even the proud disciples of Confucius. A notorious case that occurred in Ningpo, resembles the Western spiritualism so wide-spread at the present time.

A young man named 邵成六 Shaou Ching-luh, of poor education, and employed in a porcelain warehouse, his father being dead five years, did, while engaged in the shop duties, fall into a trance, and when speech returned, the spirit of the young man's father controlled and dictated his talk. The father had died with an attack of madness, owing to some monetary difficulties, and these difficulties formed part of the subject of the possessed man's talk. Suspicion and doubt were suggested, because it involved the question of dollars. Hence a number of the deceased man's friends assembled, to test the young man by enquiries concerning early affairs, that occurred before the son was born, and the answers given were so exact and definite, that many people believed that the son had become his father's medium. The young man was removed to his dwelling-house at 湖西 Hoo-see; a spacious room was appropriated as a meeting house, in which an altar was erected, and numbers of scholars and others assembled daily to receive revelations from the spirit. An eye-witness describes the gatherings thus:—"At dusk the curious and

enquiring assembled, and in the dark waited in silence for the spirit to come; very soon the room would be filled with the fragrance of a rare incense, and many would cry 'the *boo-sah* has come,' Then those present prostrated themselves in worship, and proceeded to ask for revelations. A variety of questions would be presented, and usually appropriate answers would be given. Some would enquire concerning *tao*, and the medium, who was almost illiterate, would write answers in the popular form of 對 聯 *Tuy-leen** or mottoes, some of which were truly creditable." These written mottoes were highly prized, and many of them were mounted and preserved. I have seen the originals of three sets, one of them may be translated thus:—"The virtuous character opens into flower in the world below; and the life reaps the fruits in the golden paradise above." Offers of money were made to the young medium, who at first refused to accept the gifts, and a company of wealthy men formed a club to do honor to the spirit. One of them built a throne and altar in his house at 江 東 Keang-tung, bearing the title of "Heaven's appointed censor;" the living son ascended the seat of deity and was worshipped by the devout. But finally this medium became enriched, the spirit ceased to visit him, and he, casting off the garb of deity, descended to the secular calling of selling rice, but has not succeeded, and to-day he is numbered with the profligates.

This practice of 批 乩 *P'ē-ke*, or seeking revelations through a medium, is continued now in many places. At Chinhai, in a Buddhist monastery, there is such an altar under the auspices of scholars and wealthy men, and many believe the strange reports of these oracular manifestations.

The last custom I notice is the 行 會 *Hing-huuy*, or annual processions, with which many are familiar. The alleged primary object of these processions, is to secure immunity from pestilence and affliction. Demons of various kinds are noticeable here; the demon king, his subjects and his victims, are personified by people who have recovered from a virulent disease. The sufferings of the self-tortured man, who carries heavy pewter lamps fastened by hooks thrust through his arm, is surely a proof of the Chinese belief in living disease-creating demons who afflict whomsoever they will.

How is it that these horrible and sometimes half-ludicrous beliefs are so extensively woven into the gentile mind? The whole may be represented as a black and terrible shadow of evil, cruel, powerful, ubiquitous.

Although I do not deem it obligatory to discuss the question, whether these ideas represent a factual existence, or are they merely an unfounded speculation, yet I will add a few remarks bearing upon the question.

First. The existence of error and evil with an invisible being at its head, the Devil, is very probable in the nature of the case, and, according to revelation a reality.

Second. If truth has many sides, then the phases of error are in number legion; hence we should not be surprised when it is seen in a strange, new or unheard-of manifestation; rather should we expect the forces of evil to be put forth in adaptation to popular belief.

Third. The author of error possesses consummate skill united with great power. "The prince of the power of the air" can therefore develope his kingdom according to the character of any nation. Why may he not then afflict or influence individuals, even in the ways and by the means described by the Chinese?

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* Antithetic sentences.

Fourth. We should expect that in those lands where evil has possessed a lengthy and almost unlimited reign, its manifestations will be more prominent, than in those countries where its sway is largely controlled.

Fifth. The testimony of most nations and different religious systems, may be regarded as the evidence of a whole cloud of witnesses, for the reality of demoniacal possession. Whence came this universal idea, if it be not founded on fact?

Sixth. The cases themselves are so stubborn, that it is more difficult to doubt demoniacal influence, than to believe in its reality.

Seventh. The Scriptures and Christ himself confirm the idea of real possession: see Matt. xii: 43, Mark i: 34, and many other passages. What a mystery runs throughout the history of Job. What do we understand by the recorded message of Micaiah to Jehoshaphat, in I Kings, xxii: 19—22?

The history of this subject resembles its controlling agent; it is inscrutable, being hidden beneath the thick shadows of mystery and doubt; but this arises from its very nature, and is not a sufficient reason why we should doubt its reality.

Notices of Recent Publications.

Chinese-English Dictionary of the Vernacular or Spoken Language of Amoy, with the principal variations of the Chang-chew and Chin-chew dialects. By Rev. Carstairs Douglas, M.A., LL.D., Glasg., Missionary of the Presbyterian Church in England. London: Trübner and Co., 57 and 59 Ludgate Hill. 1873.

THE prominent and spontaneous idea suggested by the volume before us, is that of work;—work for the student who would make himself tolerably familiar with its contents;—but especially work already accomplished by the industrious and painstaking author. Something more than a superficial glance, however, is necessary, to enable us adequately to appreciate the latter. The book comes before us in an elegant form, a clearly and carefully printed quarto volume of about 630 pages. The chief object of the author, as he tells us, has been to assist those who are engaged in the work of Christian missions. How much is really implied in such a contribution to the cause, can be best understood by those who have been occupied with kindred labours. In all candour we must say there are not a few to whom this will apply. How many weary hours are spent by missionaries in compiling manuals for their individual use, which are never intended,—and are destined never—to see the light of publication. Such are seasons of anxiety and careful toil, of which the public knows nothing; and in some respects it is to be regretted perhaps, that for want of publicity, so much work that has been already accomplished by pioneers in the service, has to be commenced *de novo* by their successors.

The modest statement Dr. Douglas gives of the history of his work, will not tend to its depreciation, nor lead people to overlook his own merit in the matter. He says—"The basis of this Dictionary is the manuscript vocabulary prepared by the late Rev. J. Lloyd,* Missionary of the American Presbyterian Church. When I arrived

* Mr. Lloyd reached Macao on October 22, 1844, and removed to Amoy in December, where he remained till his death on December 6th, 1848, four years to a day, from the time of his arrival.

at Amoy in 1855 I copied it for my own use, adding the additional words in Doty's Manual,* and have been constantly enlarging and re-arranging the collection of words and phrases ever since. A few years after copying Lloyd's Vocabulary I collated the manuscript dictionary written by the Rev. Alexander Stronach † of the London Missionary Society. I also at a later date went over all the words in the native dictionaries of the Chang-chew and Chin-chew dialects, and in a native vocabulary which attempts to give the Mandarin words and phrases for the Amoy ones. Of these native works the only really good one is the Chang-chew or rather Chang-poo Dictionary, named the *Sip-ngô-im*,‡ which is the basis of Medhurst's Dictionary.‖ . . . . . When the Amoy Missionaries asked me to prepare for the press the manuscript which I had compiled, the Rev. John Stronach of the London Missionary Society, and the Rev. John Van Nest Talmage, D.D., of the American Reformed Mission, were at the same time appointed to assist me in the revision of it. Mr. Stronach went over the whole from beginning to end, but Dr. Talmage was prevented by other duties from revising more than a few dozen pages. After their revision it was necessary for me to harmonize and recast the whole (with large additions and alterations which never came under their eyes), when writing out the copy for the printer."

From the preceding remarks it appears then, that the work is prëeminently the result of missionary zeal; but if the author has been stimulated by the necessities of his colleagues, this has not induced him to give a partial exhibition of the language. On the contrary,—if it be lawful for one who is a stranger to that particular branch of the Chinese language to give an opinion,—the scope of the work seems to fit it to the wants of every class; whether it be that of the merchant, the traveller, the mariner, the interpreter or the general student.

In a recent number of an English magazine of good standing, we have seen the theory mooted, that "pigeon English" is distined to become the established medium of intercommunication with the Chinese; and if we are to be guided by the past, in forming an estimate of the future, we fear the writer's surmise as to prospective possibilities, is something more than a baseless theory. A glance at the history of the bygone will show, that while the language of China has been slowly and steadily adding to its stock of expressions, and gathering accretions from various quarters, till it has reached an almost-unwieldy bulk, the essential complexion has remained unchanged, and the forms of speech are substantially the same as they have been from the earliest time, so far as we have any means of ascertaining. The speech of other nations on the contrary has given way, has been transformed and moulded, or altogether obliterated, by contact with the Chinese. Whether the intruders have come on the peaceful mission of commerce, whether as refugees, as prisoners of war, or as conquerors of the country, in nearly every

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* *Anglo-Chinese Manual with Romanized Colloquial in the Amoy Dialect.* The Rev. E. Doty arrived at Batavia in September, 1836, as a missionary of the American Board. After a few years spent in the Straits, chiefly at Singapore and Borneo, he removed to Amoy in the summer of 1844. He left for his second return home about the end of 1864, but died on the voyage.

† Mr. A. Stronach arrived at Penang in the beginning of 1838. After some years, spent for the most part at Singapore, he settled at Amoy about the end of 1847. He retired from China a few years ago, and returned to his native land.

‡ The full title of this work is 雅俗通十五音.

‖ *A Dictionary of the Hok-keen Dialect of the Chinese language, according to the Reading and Colloquial Idioms, accompanied by a short historical and statistical account of Hok-keen."*

instance the alien language has disappeared before that of the Chinese nation. The Anglo-Saxon race, almost proverbially conservative on this point, has come into contact with the equally-conservative Celestials, and it may be curious to watch the result of this collision for supremacy. We see it now in an early phase, in which while there is an apparent concession to the foreigner, the singular transmutation is really in favour of the Chinese. We refer of course to "pigeon English," the idiom and ring of which are Chinese pure and simple, while there is just sufficient resemblance to our mother tongue, to induce us to dignify it with the name it bears. This, the natives are taught to believe is the English language, and is recognized by foreigners of every nationality, as the *lingua franca* of foreign intercourse with China. To what stage of perfection it may attain in future years, it is difficult to predict; but as it now stands, it is a question if there can be a free communication of thought by means of this "miserable jargon" as Dr. Douglas terms it.

The production of works like the one now before us, may help to deliver us from the domination of this transition medium; and enable the foreigner to pass directly from the Queen's English to the native colloquial; which, as the author says, would "tend to remove causes of dispute or bad feeling, and to make intercourse between these nations both pleasant and beneficial." We have already a goodly number of lexicons of the literary and general language of China, but are very ill supplied with colloquial dictionaries. This makes the second now issued for the province of Fuh-keen, and there are one or two also for Canton. Beyond this we have nothing in print in the shape of dictionaries; although there are yet some tens,—we might almost say hundreds,—of dialects unrepresented in any European language.

Local in their origin, and of immediate value to those who come in contact with the natives, these works have a far higher than a mere local value. It is from such repositories alone that the comparative philologist can safely gather materials for his science; and it is no doubt the want of these that has left such a haze on the minds of European scholars of the highest standing, in their treatment of Chinese linguistry.

In the Introduction to the present work, the author has given a series of technical directions and elucidations, indicating a familiarity with the details and a thoroughness, that could only come from one who is master of his subject. As he has anticipated, we do feel the want of the Chinese character through the book; but it is some compensation to know that that want is likely to be supplied to some extent by himself in a Sequel, to appear in due time. Meanwhile we have the notable fact that for a quarter or a third part of the words of the colloquial, no corresponding Chinese characters are known. The romanizing of Chinese words has been a fruitful source of perplexity and confusion from the beginning. Much thought has been spent in devising various methods; and a slight inspection of some of the earliest productions in this dialect, will shew that Dr. D. has succeeded in vastly simplifying the appearance of the page. Where the seven tones of the Amoy dialect have to be distinguished, besides accentuation, probably little farther improvement can be looked for in the way of simplicity. With the use of the diæresis, two vowels of strange form, a hyphen, a superior ^{n} and five accents, every sound in the language is provided for. The use of *h* for the aspirate strikes us as a little eccentric in some cases. We should have preferred *p'* and *t'* to *ph* and *th*; but it fell in with the author's plan of dispensing as far as

possible with diacritic marks to write them in the latter form; and it must be admitted that when the system of orthography is once understood, it matters little to the student which method is adopted.

We hail the appearance of this first dictionary of the Amoy colloquial (we crave the author's pardon for having called it a dialect); and it is not from any dissatisfaction with the present, that we hope Dr. Douglas may soon be called to issue a second edition.

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1. 電報書籍 *Teen paou shoo tseih.* "*Table for transmitting Chinese despatches by telegraph, containing all characters employed in official, commercial, or private correspondence of China, and their translation in numbers.*" Drawn up by S. A. Viguier, Esquire, Divisional Inspector, Marine Department. Shanghae, 1871.
2. 電報新書 *Teen paou sin shoo.* 1872.
3. 博物通書 *Po wuh t'ung shoo.* 1851.
4. *On the Telegraphic transmission of the Chinese characters.* By Le Cte. d'Escayrac de Lauture, Fellow of the Geo. S. and As. S. of France, K. Comr. of the Legion d'honneur. May, 1862.

The great merit of Mr. Viguier's Table is the very simple and natural method by which he has been able to accomplish a grand result. The establishment of an easy, speedy and secret medium of communication between the natives of this empire, though separated by the whole length of the land, is surely entitled to be thus qualified.

The electric telegraph is one of the most remarkable inventions of the age we live in; and there are few enterprises can exceed the grandeur of the conception of uniting the opposite hemispheres, by means of the submarine cable. Thus bringing into contact the most distant and alien nations, marks an epoch in the progress of civilization; but it is obvious the work is very partially accomplished, so long as the natives of such countries are excluded from the benefits of the institution.

Long before the extension of the international wires to China had taken shape in the minds of the most sanguine, some efforts were made to draw the attention of the Chinese to what was being done in the West. The third work named on our list, which has been happily translated "The Philosophical Almanac," published by Dr. Macgowan, consists chiefly of an elementary treatise on electricity, with the view of explaining the nature and working of the telegraph. To the Dr. seems to belong the credit of first broaching this subject in the language and character of China, and it is a significant fact, that the term there used 電氣 *Teen-k'e* has since become the established equivalent for "electricity." What shifts earlier scholars were driven to, may be inferred from the translation of the same word, given in Medhurst's English and Chinese Dictionary as 琥珀磨玻璃發火之法 *Hoô pĭh mô pô lê fă hò che fă*, perhaps etymologically the more correct, but in practice intolerable.* While we willingly accord the

* In the 遠西奇器述 *Yuen se k'ê k'é shuh*, a Japanese book published in 1854, "electricity" is expressed by the characters 越歷的爾. We cannot give the Japanese prononunciation of this, but according to Medhurst's orthography, a Chinese would read it *Yue-leĭh-teih-urh.* In Horigoshi's "English Japanese Dictionary," the word is

palm of precedence to Dr. Macgowan, we are not prepared to endorse his suggestion of spelling out on a dial-plate every Chinese character stroke by stroke. Were such a process possible, it would require on an average, sixteen signals for every character. Nor is his proposal to represent the sounds by means of the Manchu character, much better. In this article, he speaks of the probability of a connecting line across the English Channel, and hints at the possibility of England and America being some day put in communication by the same means. Before the year had passed, the cable was at work between England and France, and not many years had elapsed ere the longer line had become a *fait accompli.*

Two or three years later, the subject was again brought before the Chinese by Dr. Hobson, in his book on Natural Philosophy, the 博物新編 *Po wuh sin peen*, in which he proposes to spell every Chinese word by means of an initial and final. It is obvious this too would have been a source of unending equivoques.

The brochure of the Count d'Escayrac de Lauture, fourth in our list, exposes a system on quite a different basis. With a somewhat complicated arrangement of Tables including all the necessary characters, he lays down the most remarkable system of interpretation, by which any foreigner may read and write Chinese at sight. He says: —"It is evident that nothing is easier than to pass, by the aid of so simple a process, from a character to its signaletic translation, or, *vice versa*, from a signal to the character which it represents." Again:—"In order to send off a despatch which a Chinese can understand, it will be sufficient to know how the Chinese construe their phrases, and to transmit in the same order the signals corresponding to the words inscribed on the table; words which, to facilitate the task of looking them out, might be grouped alphabetically, or according to the orders of ideas with their telegraphic signals, in front in a vocabulary of three or four pages. By the aid of a translated table, and of a signaletic vocabulary drawn up in his own language, and preceded by a short exposition of the syntax and grammar so simple of the Chinese; that is, of the indication of a small number of adverbs, or of prepositions which for the Chinese replace all our grammatical forms, any European might then enter into communication with a people whose language moreover he neither reads nor speaks." We must leave our readers to form their own opinions as to the Count's invention. He gives as an example of a sentence written out by his code, 2,23443. 2,23433. 2,44442. 2,12. 2,3441. Of this he says the table will give the following translation :—*I, me, next, day, no, not, go.* His method of notation is strongly suggestive of the Universal Language invented by Bishop Wilkins, a learned man, who among other improvements invented an apparatus to enable people to fly. As an example of the advantage of his philosophical language, the good Bishop proposes to write, instead of the word *Goat*, the symbols—Be. II. 2. A. the interpretation of which is that—"Be. means the genus BEAST, II. signifies the second difference, 2. is the second Species, and A. implies that it is joined as an Affinis to the Species."

Very far removed from such vagaries is the common-sense practical table of Mr. Viguier, now extensively used we understand by the Chinese, and only

given エラトリシテ井 *Ye-ra-to-ri-shi-te-i*, while Dr. Hepburn in his "Japanese and English Dictionary," gives *Yerekiter;* all these being presumably attempts to transfer the sound of the European word. Verily if that is the best they can do, it is no wonder they should abandon the native language in favour of the European.

intended for their use among themselves. A list of 6900 characters,—including a few blank spaces left for interpolations,—supplies almost every character that will be needed for such a purpose. Each of these is represented by four cyphers, from 0001 upwards, a method which apparently leaves little room for improvement; either as to the facility of transmission, or the readiness with which any character may be selected. In the first publication, *Teen paou shoo tseĭh*, the numbers are all given in the Arabic character, and the preliminary directions in Chinese, English and French. The *Teen paou sin shoo*, published a year later, gives the whole in the Chinese character, in a convenient form. In addition to the original table however, Mr. Viguier has there added an artifice for *secret cyphering*, of the use of which he gives several examples. The simplicity of the process can scarcely be surpassed, consisting merely of the addition or subtraction of any number of four figures to or from the original number. The secret number being known to the correspondent, the original process of addition or subtraction must of course be reversed, and the outcome will be the character required. Such is the easy appliance by which the Chinese are placed in possession of all the advantages of modern telegraphy.

The China Review: or, Notes and Queries on the Far East. Published every two months. Edited by N. B. Dennys, M. R. A. S. & M. N. C. B. R. A. S. Hongkong: "China Mail" office, No. 2, Wyndham Street.

It was a happy coincidence, that the active founder and editor of "Notes and Queries on China and Japan" should have returned to China, just about the time of the temporary collapse of the "Chinese Recorder." Whether the latter fact may have in any way influenced his action, it is probable at least, that the existence of the latter periodical, and more especially "Notes and Queries," had to some extent created an appetite which such a publication as the "China Review" was eminently fitted to gratify. The long and able series of articles that have appeared during the period of nearly two years since its commencement, are conclusive as to the want of such a serial, and we cheerfully congratulate the editor on the success he has attained. Where so many articles of interest and ability crowd its pages, it may seem almost invidious to make a selection; or we would direct attention to Mr. Chalmers' essays on Tauism and Han Wun-kung, Mr. Lister's papers on Chinese Romance and Poetry, Mr. Bowra's extracts from his unpublished History of Kwang-tung, some original articles on the history of Macao, &c., &c., but we feel it necessary to restrain our pen. Wishing the Review ever-increasing success, we look forward from month to month with satisfaction for its appearance.

A Chinese and English Pocket Dictionary. By G. C. Stent, M. N. C. B. R. A. S. Author of "Chinese and English Vocabuary," Chinese Lyrics," Chinese Legends," The Jade Chaplet," etc., etc. Shanghai: Kelly & Co., 1*a*. Canton Road. Kongkong: Lane, Crawford, & Co., 1874.

Two years ago, Mr. Stent's Chinese and English Vocabulary was noticed in our pages, and we now draw the attention of our readers to another work, in the same class by our hard-working fellow-resident. The two

publications differ in their character and scope, but both find a place in the requirements of the time. The former was an aid to the acquirement of the Peking dialect; — the present is an introduction to the study of the written character. The former was composed in great part of polysyllabic groups; — the present is confined to a list of single characters. The former was arranged seriatum according to the English alphabet; — the present is arranged in 214 sections, under the Chinese series of radicals, while the components of each section are arranged alphabetically. It is scarcely necessary to say that the present work is very much less comprehensive than the previous one; being in fact the combination of the two indexes in the former, with more extended meanings appended to many of the characters. The list is a very useful one of well-selected characters, and while we are far from recommending any one who is occupied with mission work among the Chinese, to rest content with that as the goal of his attainments, we commend it to all missionaries, whatever dialect they may be occupied with, as a most convenient manual for the pocket.

We have to apologize for an anachronism on the 2nd page of this number; which if we cannot justify, we can say a word or two in explanation. After preliminary arrangements had been made for recommencing the journal, we were induced by the numerous promises of literary support, to antedate the first number; that so the volume of six numbers might be completed within the current year. That we shall be able to accomplish that feat we doubt not; but we must inform our supporters that we are acting on faith. We have not at present sufficient matter for a second number, and while we take the oppportunity of thanking our friends, who have readily assisted us to issue the first, we beg to remind those who are prepared to contribute, that our pages are now at their service. We shall be very glad to receive missionary intelligence from any quarter; and if our present issue is rather bare in that respect, it is due to the fact that nothing has been forwarded for insertion. We trust it is not a fair specimen of what future numbers will be, when the fact of our existence is made generally known.

ERRATA.

Page 7. Foot note, for Romans read Galatians.
— 39. line 25. — Yih-kang-even — Yia-kang-væn.*

* This is a Ningpo expression, used for the worship of vagrant spirits and of all who may have been inadvertently overlooked in the sacrifices.

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THE METRIC SYSTEM FOR CHINA.

BY REV. W. A. P. MARTIN, D.D. LL.D.

NO occidental can have resided long in China, without being impressed with the want of some system, which shall secure uniformity in the weights and measures of all parts of the empire, and at the same time facilitate the operations of foreign commerce. Of these two objects, the former is incomparably the more important. Even amongst an insular people like those of the British Isles, who are not, as Cæsar has it, "cut off from almost the whole world" by the intervening sea, but on the contrary connected with all lands by that free element which washes every shore, it is still true that the question of a standard for foreign exchanges, is nothing in comparison with that of convenience in the home market.

How much more is this the case in a continental state of vast extent and countless population,—in which the sea of human life is scarcely more deeply tinged by foreign influence, than the waters of the ocean are by the soil of the shore which it bathes! In a matter affecting the interests of every man who buys a pound of salt or a yard of cloth, a sudden and violent change is as undesirable as it is impracticable. The general system in use among the Chinese, is moreover not without positive merits. Characterized by simplicity and conciseness, and adapted to the practical wants of a trading people, it is, as we shall have occasion to show, not altogether destitute of a scientific foundation. As completely decimal as the metric system of the French (which fails in its application to the division of a circle), it is astonishing with what facility all classes of the population learn to employ it; many of the most dexterous in the art of reckoning, being utterly unacquainted with the sister branches of the educational *trivium*. The universal passion—

love of gain—seems to have sharpened the national wits in the direction of arithmetic; and in the hands of a Chinaman who scarcely knows a figure, the *swan-pan* or abacus grinds out results in the four ground rules as a hand-organ does music.

With such an instrument for reckoning, (I mean not the abacus, but their decimals), it is deplorable that they should be practically without a standard of weights and measures. From province to province, the *tael* varies in weight as much as the silver differs in quality. The foot expands or contracts according to locality and occupation; and the pound (I use these terms for their proximate Chinese denominations) appears not merely to gain or lose as you move it to or from the equator, but with an inconstancy which defies all rules, changes its value in passing from town to town, and even from door to door. Nay—even in the same shop you discover, (and the tradespeople are seldom ashamed to confess it), one weight for sale and another for purchase. Steelyards are cheap, being made of wood, and it is usual for a pair of them to do duty behind each counter,—on the principle of division of labour,—to either of which one might apply, without much fear of injustice, the term "cheating wand," coined by Tennyson for the English yard-stick.

Different objects are weighed by different scales. Our troy weight for the precious metals, as distinguished from avoirdupois for common things, is bad enough; but it is enough to drive one distracted to find that the term *catty* changes its signification with almost every article of domestic consumption. When applied to beef it means (I speak of Peking) 16 taels or ounces, *i.e.* full weight; when the subject is mutton it means 14; of dried fruits it signifies 12; and of certain kinds of confectionery it indicates no more than 6 or 8; while of sweet potatoes or yams, in some provincial cities it gives you almost double measure, running up to 23 or 24 oz.

Now this is not merely an annoyance and a vexation,—but it is a state of things which any friend of morality ought to lament. For is not a faithful standard, to which the parties can refer all questions of quantity, a kind of visible conscience,—impressing the mind with an emphatic conception of right, and cultivating the habit of regarding it? Show me a people whose micrometer foot-rule will serve to split a hair, whose scales are so sensitive as to mark the thousandth part of a grain, and tremble at a breath of falsehood, whose clocks and watches are truer than the sun, and I will show you a people who have, in no small degree, been educated in honesty and fair dealing. On the other hand, find me a nation (the search need not be long) whose people "take no note of time," either by its gain or loss, whose tape-lines appear to

be made of gum-elastic, who have no national currency of gold or silver, and no legal surveillance of weights and measures, and I will find you a people among whom commercial morality is, to say the least, *somewhat* lax.

It may be replied, that any great improvements in this direction amongst ourselves are of rather recent date. It is only eighty-four years since the National Assembly of France proposed to the king, as a measure preliminary to the establishment of a uniform standard, that he should require "*each municipality in each department* to remit to the Secretary of the Academy of Sciences, a perfectly exact model of the elementary weights and measures in use in that locality." What a state of confusion does not this imply! Nor was the condition of things a whit better in England. Says Dr. Brande—"It was declared in the great charter, that the weights should be the same all over England; but no ordinance perhaps was ever so ill observed; for the diversity that has prevailed, and which is still far from being remedied, has been so great as not only to produce confusion and inconvenience, but to render the system of weights adopted in one part of the country scarcely intelligible in another."

As to Germany, that bewildering cluster of petty principalities exhibited in this as in most other respects, as much divergence as we find among the orbits of the asteroids. The recollection that we have only recently emerged, or to speak more strictly, begun to emerge, from this chaotic condition, should make us indulgent in considering the state of China. But one important difference appears between the people of the West and these apathetic orientals. The former were not content, while the latter are. Now, the first condition of improvement in this, as in everything else, is, by all possible means, to render the Chinese dissatisfied with every ancient abuse which it is possible to remove.

To remove these abuses, what is wanted is not fresh legislation, but the enforcement of existing laws; for China is already in possession of a national standard; and for practical purposes, it is of little consequence whether its basis be real or imaginary;—whether it is the claw of the dragon, or the palm of a man, so long as its elementary denominations are clearly defined, and authorized models sufficiently multiplied. Now the Board of Works at Peking is required to execute and distribute models of the standard weights and measures; and the *Tatsing Hwei-tien*, the "Book of Statutes of the Reigning Dynasty," is explicit in defining their vulue. But the standards lie dormant in the coffers of the magistrates, while spurious imitations usurp the market.

In the *Hwei-tien* we are told that the existing system of weight

and measures was derived from the combination of grains of millet, and from the length of the pipe or tube called *Hwang-chung*, which produces a certain note. Diagrams are given to show the adjustment of the millet grains,—10 grains lateral measure making the ancient inch; and the same number arranged longitudinally, the modern inch; thus accounting for the shortness of the ancient foot which was only $8\frac{1}{10}$ inches of the present standard; and proportionally reducing our surprise, at the enormous stature ascribed to the sages and heroes of antiquity.

We smile at this rude expedient, but if Chinese linear measure springs from millet, ours grows from barley. It is difficult to affirm that the latter grain has any advantage over the former in uniformity of magnitude. Nor in that respect is it quite clear on what ground preference should be given to joints or members of the human body, which most occidental nations have taken as a standard; the thumb, the hand, the forearm and the foot, all doing duty as units of measurement. It is not to be supposed that each man, whether dwarf or giant, was left to put forth hand or foot as an authorized measure. This however was reserved for the tribal chief; or the standard was fixed by the average of a number of measurements. Hence the differences in foot inch and cubit, found among the nations of Europe; the English foot being 12 inches, the French $12\frac{8}{10}$, the Roman $11\frac{6}{10}$, the Greek $12\frac{1}{10}$, and the Egyptian $13\frac{1}{10}$.

More beautiful and just than either of these is the idea of taking a standard of linear measure from the pitch of a musical note. The proportions of the tube producing it are of course no less invariable than those of the girdle of the globe. But when brought to the test, the human ear fails in nicety of discrimination. But of what consequence when the standard is no longer original but secondary,—when instead of trying the accuracy of your own ear in listening to the note, you have a bar of brass to inform you of the length of the tube.

Of the ancient measure, 9 inches was the length of the *Hwang-chung;* in modern measure it is 7.29. According to this as a base, the dimensions of a given weight,—*i.e.* the specific gravity—of the several metals,—is laid down for standard weights in the Statute Book, and the cubic contents assigned for dry and liquid measures; an order being appended to each table, that "exact models shall be prepared by the Board of Works, and remitted to the treasurers of the several provinces, for distribution in the subordinate districts, with a view to uniformity in the collection of the revenue." Whether from neglect of the magistrates to distribute the standard, or from other causes, certain it is, that the desired uniformity is not secured, even in the collection of the revenue. The people complain that the *tael* exacted by the officials

is more than double that required by the Emperor, and the measures of grain proportionally augmented. This is an evil which nothing can rectify but the abolition of payment in kind, and the substitution of payment in coin. But it is possible that the knowledge of the success, which has attended the efforts of other governments in this direction, might encourage the Chinese government to give effect to its existing regulations, and compel its subjects to conform to the imperial standards. Beyond this we can hardly anticipate, that they will be influenced by any exposition of the merits of the most scientific system of the West; which here, as in other countries, will have to win its way through its gradual introduction into works of science.

To promote this is the leading object of the present paper. Convenience and accuracy would both be subserved by the introduction of terms of quantity, which, simple and definite in themselves, shall be identical with those employed in the arts and manufactures of the West. In this point of view, no other system offers even a show of competition with that founded on the French metre, known as the Metric system, which, if it does not bid fair to become universal, is already recognized as international. Its most formidable opponent, Sir J. Herschel, in the course of a powerful argument against its adoption in Great Britain, makes this significant admission:—"This" (the fixing of the length of the metre) he says, "is a very wonderful approximation, in the highest degree creditable to the science, skill and devotion of the French astronomers and geometricians. Adopted as it is over a large part of Europe, were the question an open one, what standard a new nation, unprovided with one, unfettered by usages of any sort, and in the absence of any knowledge of the British yard, should select, there could be no hesitation as to its adoption." Now for the object we have in view the Chinese may be considered as a "new nation;" happily or unhappily innocent of any knowledge of that idol of Sir John, the British yard. China, by the suffrage of the great astronomer, cannot therefore do better than adopt the new standard, at least in her international transactions.

The immense preponderance of British trade, might indeed be adduced as a plea for the "British yard," especially as in a scientific point of view it is rehabilitated by such eminent authority. Utterly unscientific in its origin, Sir John discovers in it a wonderful harmony with the demands of the most rigorous science, and expounds with as much zeal the treasure we possess in the "British yard," as one of the astronomers royal has lately shown in setting forth the value of "our inheritance in the pyramids." After showing that the polar diameter of the earth is preferable to any other of its dimensions

as a basis of linear measurement, and "affords a better *a priori* unit than that of the metrical system," he proves that its length is 500,500,000 inches, which admits of readier comparison with lengths expressed in yards or inches, than does the French arc with values expressed in metres. This may be irresistible "*a priori*," but the discovery is too late. Had it been given to the world a century earlier, it might perhaps have obviated the laborious processes by which the base of the French system was settled;—*i. e.* if the length of the axes could have been determined, without the measurement of arcs of the circumference. But the state of the case is altered, when that system is adopted as the vehicle of science throughout the world, and when it has been adopted even for popular use by the greater part of Europe.

The states which are announced as having completely given in their adhesion to it, are:—France and the French Colonies, Holland and the Dutch Colonies, Spain and the Spanish Colonies, Belgium, Portugal, Italy, North Germany, Greece, Roumania, British India, Mexico, and nearly the whole of South America. Those in which it is partially adopted, are Wirtemburg, Bavaria, Baden and Hesse, Switzerland, Denmark, Austria and Turkey. Lastly, those in which it is permissively legalized are Great Britain and the United States. This statement which I take from a French work, is derived originally from an essay of President Barnard of Columbia College, New York, who gives the population of each of the countries named. The French author casts up the sum, and adds the remark that, it thus appears that the populations among whom the metric system is introduced, in a manner more or less complete, foot up a total of 490 millions.

This counting of heads is deceptive, as in many of these countries, *e. g.* British India, the system, though approved by the government, is utterly unknown among the people. But when the writer adds, that it is recognized by twenty-eight of the most civilized of the nations of the earth, we cannot deny that it has already constituted itself the only proper international medium for mankind; and that if any system is destined to universal adoption, the French is that one. The conclusion as regards China is obvious. In all scientific works prepared for the use of the Chinese, by foreigners of various nationalities, instead of the systems of their several countries, that alone should be introduced which can claim to be international; and in the revision or negotiation of treaties, the same unit should be employed as a standard of appeal.*

With a view to promoting this end, the writer has turned into

* Some years ago, the writer received a letter from Dr. J. G. Kerr of Canton, proposing that an effort should be made for the introduction of the metric system into China.

Chinese in a somewhat abbreviated form, a table of weights and measures taken from the "Annuaire" of the "Bureau des Longitudes," for 1872, in which he has to acknowledge useful suggestions from Prof. Billequin, of the Peking College, and M. Déveria, of the French Legation. Before giving these tables, it may not be out of the way to take a retrospect of the rise and progress of the system itself. In doing this I shall follow in outline, a pamphlet on the History of the Metre, published by the *Conservatoire des Arts et Métiers*, for which I am indebted to the politeness of the French Minister M. de Geofroy. The idea which gave birth to the system is accredited to the genius of Talleyrand. In 1790 the National Assembly took up the suggestion. In the very throes of a tremendous political revolution, they found time to consider the state of the national weights and measures, and to take steps for placing them on a scientific basis; thus inaugurating a revolution, which for nearly a century has been moving on with the march of years. Their first act was to petition the king, Louis XVI. (already anxious for his crown, and for the head that bore it), to request the king of Great Britain, to appoint a commission of members of the Royal Society, to unite with an equal number of members of the French Academy of Sciences, to deduce from the pendulum, a modulus of weights and measures. It was thus international in idea from its first inception. The king of Great Britain declined to co-operate; but the enterprise did not sleep. A committee consisting of the illustrious Laplace, Lavoisier, and three other members of the Academy, was appointed to decide upon a scientific basis for the proposed system. Such basis must be deduced from some natural object; and the object selected must possess the three qualities of indestructibility, universality, and susceptibility of being determined with mathematical accuracy.

The pendulum, a measure of the force of gravity, and an arc of the earth were proposed. The committee rejected the former as involving the idea of time, and fixed upon the latter as purely geometrical, in the scientific as well as the etymological signification of the word. But, as Herschel observes, the idea of time, though in a more occult form, is also involved in the measurement of the earth's arc, for its length depends on the velocity of revolution. He also shows that the pendulum, though not specially objectionable on that ground, deserved to be rejected as purely a local measure, varying not only with latitude, but with the height of the land and depth of the sea; and that if the seconds pendulum at the north pole were taken as a standard, it would be impossible to fix its length with sufficient precision.

By a decree of March, 1792, they imposed on Delambre and Méchain, the sublime and difficult task of measuring an arc of the

meridian, extending from Dunkirk to Barcelona. The two savants, deaf to the revolutionary tempest which was already roaring around them, addressed themselves to their work with a zeal and devotion rarely equalled, certainly never surpassed, in the cause of science. Méchain, to whom fell the Spanish portion, was exposed to comparatively few dangers. But in revolutionary France, Delambre found occasion to display at once the patience of a martyr and the courage of a hero. He was scarcely out of Paris when the suspicious populace began to destroy his signals, taking alarm at the banners which he erected by day, and the lights which he displayed by night. "At Meaux the authorities refused him permission to operate. At Montjal he was impeded by the opposition of the people. At Belle-Assise he eluded their jealous surveillance, and had the good fortune to take his angles without being observed. But a few minutes later a body of the national guard came up, placed him under arrest, and dragged him through a frightful rain to Laguy, where he arrived at midnight. Here the municipal officers befriended him, and detained him a prisoner for a few days in order to deliver him from the hands of the guard. Pursuing his task, he found himself arrested at every step, and obliged in each district to explain his proceedings to the satisfaction of municipal officers, who were more and more ignorant, (in proportion as he receded from Paris)."

Finding a passport indispensable to his safety, he sent Lefrançais to procure it for him, knowing, as he says, "that if he went in person to Paris, his friends would urge him to postpone his labours until more tranquil times." In the mean time he assayed to continue his work. But almost the same scenes were repeated in successive localities;—in one instance the mob, preparing to solve all doubts by the summary method (*moyens expéditives*) in vogue in those days, and a friendly magistrate effecting his rescue with great difficulty. At length, *muni de passeport*, issued by decree of the National Assembly, he was able to pursue his labours without further molestation, though not without danger; for the vicinity of contending factions, exposed him to the peril of falling into the hands of those who would not recognize the authority of his protection. While thus absorbed in unremitting toil, he had the honour, together with Lavoisier, Laplace and other eminent names, of being dismissed by the revolutionary government, which was not less jealous of intellectual aristocracy than of that of rank. But he was happily kept in ignorance of this act of barbarism, until he had completed his triangulations and re-entered Paris.

Here we have an incident which displays a nobleness of soul, in strange and pleasing contrast with the spirit of the times. M. Prony

was sent to supersede him; but finding him near the completion of his work, spent a whole night in listening to the recital of his mathematical methods, geodesical and astronomical observations, and returned to Paris without so much as dropping a hint as to the nature of his errand. Having dared to disobey the commands of the government, Prony was compelled to seek safety in temporary concealment. Méchain's task was executed with less personal peril; but with scarcely fewer vexations. The two arcs were united, the length of a quadrant calculated; and its ten-millionth part, under the designation of *metre*, taken as the prime unit of a new system, all the denominations of square and solid measure, as well as those of weight and linear measurement, being derived from it by arithmetical operations of the simplest kind.

But the credit of the system was not left to repose altogether on the skill and reputation of these two geometers. Men eminent for their attainments in science, were deputed by several states to verify the process of the French commission, and after the fullest investigation, they gave it their unqualified approval. In fact the world of science is now, after the lapse of fourscore years, still engaged in the work of verification.

An international geodetic commission, which assembled last year at Vienna, recommended for their own objects, the measurement of an arc in the middle of Europe, extending from Christiana to Palermo. Though they adopt the metre as their linear unit, its value must be confirmed or modified, and its credit sustained or impaired, by the result of their operations.

In 1870 and 1872, a commission composed of delegates from twenty-nine nationalities met in Paris, in response to an invitation of the French government, for the purpose of comparing standards, and promoting the use of the metric system. Father Secchi was then representing the Holy See, and united Italy was there by her representatives, protesting against the recognition of the Pope's temporal power, even in a matter of scientific interest, the only note of discord that broke the harmony of a great international association. Russia and Germany sent the directors of their national observatories; and England appointed her most distinguished astronomer royal, though circumstances subsequently prevented his personal attendance. America deputed Professor Henry, the head of her principal scientific institution, and Professor Hilgard, her official inspector of weights and measures. Speaking of the feeling with which the *homometric* movement is regarded, the latter of these gentlemen says, in a letter addressed to the president of the commission: "Men of science in the United States take a great interest in the proposed organization of an interational

bureau of weights and measures. The projected institution is regarded among us, as a potent agency for promoting the general acceptance of the metric system."

In conclusion we may remark, that though initiated in 1790, it was not till half a century later (1840), that the metric system was made obligatory and exclusive even in France. Since then it has rapidly gained favour in every part of the world. Governments have been slow in adopting it; but men of science have everywhere been its earnest advocates.

Since 1872, a permanent commission consisting of the learned men of the leading nations of the earth has been formed, for the express purpose of watching over the standards and superintending the preparation of models for international use. The system appears on the eve of becoming universal, at least in the western world.

A French writer, justly proud of the part borne by his own country, in preparing the way for this noble achievement, exclaims:—"The grand thought conceived by the Academy of Sciences in 1790 will soon be realized, and it will be the privilege of France to dedicate the accomplished work, A TOUS LES TEMPS, A TOUS LES PEUPLES."

MONGOLIA'S TWO NEIGHBOURS, RUSSIA AND CHINA.

THE advances of Russia in Central Asia, are at present occupying a good deal of attention; perhaps, therefore, some observations about what Russia does for the tribes over which she extends her empire, may be interesting. As the range of my personal observation has been confined to Mongolia and Siberia, I shall confine my remarks to what I have seen and heard in these parts, contrasting the effect of Russian influence on the north with the effect of Chinese influence on the south.

I.—PROTECTION is the first and most important consideration for any nation or tribe, and in this respect Russia shows to immense advantage when compared with China. The Mongols under Chinese government seem to have no protection at all. A band of robbers has only to appear, and the country far and near is at their mercy. Messengers may be sent to Peking on the fleetest horses; the officers at the nearer military centres may bestir themselves as they like, the military organizations are such that no protective force can appear on the scene till long—perhaps months—after the country has been *eaten*, and the inhabitants dispersed or slain. Then, after all is past, ponderous and expensive military detachments arrive and take up their residence somewhere or other, remaining inactive perhaps for a year or two, drawing their pay, making their squeezes, sending to Peking reports of imaginary actions and victories; while the robbers either continue their career in some conveni-

ently distant part of the country, or gradually disappear. For some years back, and even this spring, soldiers have been marched north-west to Uliasutai, and the Mongols themselves are convinced that the danger is all a hoax,—say so openly even,—but think the continuance of the war a good thing, because it employs some thousands of Mongols at so many taels per month. One-twentieth of the military effort *at the proper time*, would have saved a large tract of country from spoliation. This is how *China* mismanages.

Russia protects her subjects. Roads, rough, but still admitting of rapid travel, telegraphs, mounted on rude forest trees, but still carrying the lightning message, traverse the empire in all directions; so that any disaffection or danger anywhere is at once known everywhere, and help comes in a day or two. The Buriats, that is the Mongols of the Russian empire, live in perfect security as regards life and property, and perhaps are not once in a lifetime disturbed by the remotest apprehension even, of that which the Mongol knows may come to his house almost any week of the year, viz. destruction and pillage by rebel hordes. Not only so, but as China, in her dead policy, marks off her Mongol frontier with a long line of decayed wall, dotted at intervals with towers, so Russia, alive and about, marks off her Mongol frontier with a line of military stations at short intervals. These stations are rather small affairs perhaps, at each only a few soldiers not of the brightest or bravest type; but they are still stations, always there, always ready, and so planned that a sufficient force can be concentrated at any given point in a very short time. The consequence of this is, that the Mongols near the border entertain a very friendly feeling towards Russia, because they know that no help could reach them from their own government till too late. I have heard of a tribe of three hundred families putting themselves under Russian protection in a time of fear. No one could blame these Mongols, for taking the only course open to them to secure their lives; and no one could blame a Christian nation for protecting these helpless people; and this—the protection afforded to life and property—is one of the most satisfactory considerations connected with the encroachments of Russia.

II.—Travelling Facilities.—Any one who has travelled in north China and Mongolia, knows the almost endless vexations and delays that occur in travelling. After all, thirty English miles a day is about all the distance that can be accomplished. Goods as a rule, must be carried on pack-mules and camels, a process slow and expensive. In Siberia, goods are transported on carts drawn by lively horses, which take pretty good loads and travel fast. Personal locomotion is much more difficult than in countries where railways abound, but incomparably more convenient and easy than in China or Mongolia. You simply procure a government way-bill, which secures you horses and carriage at definitely fixed rates; state the time when you want to start, and at the appointed hour the carriage draws up at your door. The usual time

for starting is evening, and before breakfast time next morning, you may have performed a journey that would take two whole days to accomplish in China or Mongolia. Then there is no arguing about prices and inns. There are post-houses all along the route, and in the public room of each is a framed and glazed table, hung up conspicuously, where every traveller may see the exact amount payable for travelling the past stage and the stage to come. Travelling is thus made easy, quick, cheap, and free from vexations.

III.—Currency.—The Mongols depend on China for their currency. In southern Mongolia, baskets of tea, raw silver, and brass cash, are current. In Urga brick tea and silver are the common tenders.

The brass cash are not much used on the plateau. Small purchases are made in cash nominally, but payment is made in skins, dairy produce, &c; so that in one little transaction there are two bargans to be made, one about the cash value of the article to be bought, another about the cash value of the skin or cheese to be given in return. On both the merchant makes a profit. Silver is a sad trouble. In other countries when the price is agreed upon, the transaction is complete; so much money or paper is handed over and all is right. In Mongolia the trouble often begins when the bargain is concluded. First there is a quarrel about the quality of the silver, then there is a difference about the balance used. The buyer's balance makes one weight, the seller's balance makes another; each says *his* balance is true and the other's false. I remember on one occasion two Mongols sitting among the baggage of a caravan, from sunset till far into the night, trying to weigh out a small sum of two or three taels. How long it lasted I do not know; when it got very late, I left them with their lanterns, their scales, and pieces of silver. However, they had come to some agreement before I got up next morning.

The *baskets* of tea do not cause much trouble, but are inconvenient, as they cannot be divided. A *basket* is worth about four shillings, or a little more; and when sums smaller than this are wanted, the basket is of little use. The central and northren Mongols use *brick* tea, which has the advantage of being payable in sums much smaller than the value of a basket of tea. It is packed in chests, bricks, and half-bricks. I do not know much about the chests, as I always insisted on paying the equivalent in silver; but the bricks and half-bricks are usually examined with a critical eye, measured by the span, growled at as being thin, full of sticks, or rubbed at the corners, and generally received with a kind of injured expression, as if the seller thought himself robbed. This is the state of currency with the Mongols under Chinese rule.

The Buriats have the Russian currency. Paper rubles is the common medium. There are also silver rubles, but these are worth from twenty to thirty per cent more than the paper, and are little used, at least in Siberia. For less sums there are beautiful little silver coins, larger and smaller; and for the smallest there is a copper currency something like English pennies and

halfpennies. In a Russian market the mere act of payment is the simplest thing possible, and the advantages of coin and paper money are so visible, that the Russian rubles and kopecks are readily accepted in Mongola at a considerable distance from the frontier. Coinage and notes oil the wheels of trade wonderfully, and do away with Chinese money-shops, cash tables, and all the other clogs which hinder commerce in the Celestial Empire; and wherever Russia comes, she brings her rubles and kopecks.

IV.—Industry.—China encourages Mongolia to breed sheep and rear cattle. Trade, Chinamen keep mostly in their own hands; manufactures are unknown among the Mongols, that is with the exception of coarse felt and silver ornaments; agriculture is resorted to just sufficiently to make it untrue to say that it is utterly unknown. Indeed the whole tendency of Chinese intercourse with Mongolia seems to be to render the Mongols more helpless than they are. Chinamen can live on so little, and are so persevering that the Mongols have almost no chance with them and seldom care to compete. Thus it comes that almost all the selling of Chinese and foreign goods in Mongolia is done by the Chinese. Chinese merchants also traverse the country from end to end, buying up sheep, horses and cattle, the Mongols being unable to participate in the trade, more than as servants hired to drive the herds and tend the flocks. This even is in most cases performed by Chinese. Chinamen rent or acquire arable land in Mongolia, cultivate it themselves, and pay yearly to the Mongol chief and his dependants a small amount of produce. In consideration of this the Mongols move off to other pastures. Even the making of felt, the only thing the Mongols claim to be able to do, is now often taken up by Chinese. At every point where the Chinaman and the Mongol come into contact, the Mongol seems to be rendered even more helpless than he is.

The influence of Russian contact is more healthy. It elevates and develops the Mongol. English travellers in Siberia sometimes sneer at the Russians there, as being only half civilized. But it is the primitive simplicity of their style and manner of life that enables them to elevate the Mongol. Some of the Russian poor live very rudely. The difference between them and the Mongols is slight. The first upward step to be made in the social scale is so low that many make it, and once begun they go on. Buriats till the ground, work at handicrafts, and engage in trade, just as the poorer Russians do. Russians and Buriats live together on good terms, eating and sleeping together. The Buriats learn the Russian tongue, go to Russian schools, know what the Russians know, have all their aspirations in the direction of agriculture, manufactures, trade, learning, and government service, fostered by the government; and it is no uncommon thing to meet with respectable men,—educated, intelligent, and wealthy,—who were born mere Mongols, but who have been elevated to the civilization and intelligence of the nineteenth century, by the happy influence of the judicious measures

adopted by the Russian government, for the amelioration of the condition of its more lowly subjects. One of the most interesting sights to be seen anywhere is the process of elevation. Russia does not abound with inns like China. Along the great routes are post-stations, at which travellers can find the accommodation they need. Travellers who wish quiet apartments for a day or two, are readily received into private houses, and in this way, when resting for a time on a long journey, the observant have opportunity of seeing the internal economy of families in different stages of elevation.

On one occasion when travelling with a Buriat friend, I found myself near a small town about eleven o'clock at night. I wished to put up there for the night, and was taken to a private house. In the court, we found a Mongol tent, but there was also a comfortable log-built house, and we had a room in that. Tea and bread were set before us with white sugar and other civilized accompaniments. We spread our beds on the wooden floor and had a comfortable night. In the morning we found the house had good glass windows, and the Russian brick baking-stove so common in Russian dwellings. There were chairs, dishes, and knives and forks, but no bedsteads. Bedsteads would have taken up too much room. The family was Buriat, and evidently just in the process of becoming Russian. The son could speak and read Russian. The father was engaged in some contract with the government, and probably in a few years all traces of Buriat customs and habits would disappear. Successful young Buriats who acquire position and culture are usually anxious to marry Russian ladies, and not a few accomplish their wish.

V.—Religion.—The Chinese have little sincere respect for the lamas or their religion, but traders eagerly supply images, books, and other necessaries for worship. The Chinese government seems to favour the lamas and encourage the system for the sake of political security, thinking, and thinking rightly too, that if it can secure the lamas, the laymen are sure enough. China *seeks* to teach them little, and, as a matter of fact, *does* teach them little beyond the absurdity that there is to the east of Mongolia a country where dogs are the lords of creation. In addition to this the Chinese impart the superstition of *Feng shui*, and spread their abhorrent falsehoods about foreigners scooping out human eyes, &c.

Russia has toleration for all religions, but the political gravitation is towards the Christianity of the Greek Church; and though it is by no means necessary that an official should be a Christian, yet, as a matter of fact, many Buriats who rise in the government service, leave their Buddhism and embrace Christianity. It may be objected that converts made in this way are not worth much. Perhaps so. There is at least one thing to be said for them, they give up open hostility to Christianity, and their children are brought up in the Christian faith. Russian ladies, too, who marry Buriats usually insist on baptism as a preliminary, and in these ways the hostile attitude maintained by

Buddhists to Christianty is softened down, and in place of their bigoted forefathers arises a race, to say the least, well disposed towards Christianity, and who are Christians as far as they are anything. All those who know anything of the strength of the hold which Mongol Buddhism has on her votaries, will fully appreciate the change of sentiment effected, however much they might wish to see the change brought about in a different way. In only one point, as far as I am aware, does Russia interfere with Buddhism, that is as to the number of the lamas. I have been told that, while the Chinese government encourages if anything the augmentation of the number of the lamas, probably from a fear that Mongolia would be unmanageable if populous, Russia lays down the law that not more than twenty per cent of the males shall be lamas. I cannot verify this statement, but it seems likely enough, for while more than half the males in Mongolia are lamas, among the Buriats the lamas are comparatively rare. Whether by law or moral force, Russia *does* reduce the number of the priests, and in place of fearing a numerous population, does all she can to multiply her subjects, knowing that the strength of her army and the prosperity to her empire generally, depends mainly on the number of men she has to carry arms and cultivate the arts of peace.

These then are a few of the points where the effect of Russian and Chinese policy stand in striking contrast. Let these suffice as samples. I do not wish, however, to be understood to state that Mongolia is the worse for her intercourse with China. By no means. China has acted the wet-nurse to Mongolia and discharged her duty well, but seems incapable of accomplishing anything higher than sustaining the helpless life and supplying the most necessary wants of the country. Of dwarfed and stunted growth herself, she is incapable of rearing up the nation to manhood. Russia is not by any means the model of what a nation should be for intelligence, uprightness, morality, or Christianity, but she is a vast improvement on China; and is admirably adapted for taking the infant nation out of the nursing hands of China, and rearing it up into manhood and power, by destroying hampering and hurtful superstitions, developing latent energies, teaching the arts of war and peace, disseminating intelligence and mental refinement, securing home happiness and comfort, and by the gentle and almost imperceptable influence of political attraction, subduing the bigotry of proud heathens and bringing them under the influence of Christianity. Russia has made rapid strides in acquiring territory and extending her dominion over the tribes of Central Asia, and to all appearance will not stop till she reaches the Himalayas and the wall of China. The mere politician may grudge her this prosperity, but when it is remembered that Russia, and Russia alone is capable of civilizing efficiently and rapidly the rude tribes that come under her sway, every right-minded man will be ready to lay aside national jealousy and wish Russia God speed in her career of acquisition. Success to Russia!

HORNOS.

CHINESE PROVERBIAL PHILOSOPHY.

By Rev. A. E. Moule.

THE following paper was written originally for readers in the ignorant west; and this circumstance will account for paragraphs explanatory of Chinese customs, which must be quite familiar to the readers of this Magazine. It is offered now to these readers, not as supplying any new information, but by way of a supplement to the article on "What is the best form for an Address to a Heathen audience?" In that paper, the usefulness of proverbial sayings and classical quotations in such addresses, was pointed out; and in the present paper, some instances are adduced of the way in which Chinese proverbs may be thus utilized.

From a considerable number of proverbs which I have collected, I have chosen a few of the most striking; and I shall range them in the following order: 1.—Poetry and imagination; 2.—Wit; 3.—Error; and 4.—Truth.

I.—Proverbs in which *imagination* and *poetical fancy* speak more or less distinctly.

"The pure heaven is over your head"* say the Chinese. "This majestical canopy the air," as Shakespeare calls it; "this brave o'erhanging firmament," so pure, so serene, so deep and silent; surely beneath it, and within its sight, all that is impure or tumultuous, foolish or harsh, should be put away in shame. These words are cut on stone pillars in some regions where robbers are numerous, and the police feeble or remote; with the hope of terrifying those who fear not *man*.

Some proverbs, evidently without meaning it, supply illustrations of the grandest and noblest truths. "One joy disperses a thousand griefs,"† say the Chinese. They know of scant fulfilment for this promise; but those who "enter in through the gates into the city," find, no doubt in the rapture of the first half-hour in heaven, a rapture, too, not passing nor fading, but enduring and intensifying, that all the thousand woes and sighs of earth are gone; sought for, like life's sins they cannot be found.

Then, as to the vanity and evanescence of earthly pleasure, how simple and striking is this proverb,—"The bright moon in the water, a flower in a mirror; for a while they seem real, then suddenly they prove to be false;"‡ or this,—"Man's fortune cannot last for ever; the

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*頭上有青天

†一喜免百災

‡水中明月鏡中花暫認眞時便已差

flower cannot bloom for aye."* "Seek shade under the tall tree's boughs,"† say the Chinese. Do not sit crouching under a low bush, as shelter from the burning rays of the sixth month's sun; but rest where there is breeze as well as shadow, under the broad shelter of the camphor-tree; a proverb with a primary application, to the joy and comfort of children in their parents' presence, but supplying too a partial illustration and faint image, of the difference between human-framed and divinely-planned schemes of salvation.

"The tree won't move without the wind,"‡ they say again, of the power of external influence on character, for good or evil; and it may be used perhaps in illustration of the mysterious breathing of that heavenly wind, by which fallen man is born again.

The Chinese are always profuse in their congratulations on the birth of a *son*; but if a girl is born, the most hearty word they can afford to utter is, "girls too are necessary." This feeling is not so unnatural as some suppose it to be. Girls are not only betrothed early, but they leave their father's house also early, going to their future husband's home to form part of that family, many years before marriage. So of a fair and virtuous daughter, the Chinese proverb says in sorrow, "Good bamboo shoots springing up outside the fence."‖ Bamboo shoots are one of the staple articles of food for the people. The bamboo indeed, all its life long, and long after death, is a servant and helper to the Chinese incessantly. The bamboo roots run erratically underground sometimes, before pushing their sharp points through the earth; and this good child, so fresh, so fair, so valuable, appears beyond the parent's fence, a *daughter*.

Here is a strange proverb spoken of wasted abilities, "The golden-varnished coffin buried in the earth."§ The Chinese, at least in this part of the great empire, bury above ground; and if they can possibly afford it, they will place the coffin on a pavement of stone and build it in with bricks, or, in the case of the rich, with granite. So that for a well-made and brightly-varnished coffin to be simply covered with vile earth, would be to a Ningpo man a waste, a shame and a dishonour; and for an "honour-man" to spend his days in keeping a small school of little boys is a similar waste of ability, and an insult to learning.

But the finest proverb which I know of this kind, is the following,

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*人無千日好花無百日紅

†大樹底下好尋凉

‡風勿來樹勿動

‖好筍出在笆外

§金漆棺材土葬

"Better crack the drum, than let the standard fall."* The drum is, perhaps, the best instrument of music which the Chinese possess; for it is beaten with excellent time and precision; and some specimens are of deep and fine tone. It is used as one of the battle signals; and the roll and roar of the drums urge the soldiers forward. So the drummer has a grave responsibility. If he falters or grows faint in his taps, the standard-bearer may lose heart, and falter and stumble, or perchance turn back; and woe to the army, if once the flag is down. This is a word for Christian soldiers, "Better wear out than rust out;" better preach till your voice is gone, than let the gospel banner falter in its onward march; better itinerate till you are foot-sore, and study till you are blind; better work and plan till you are weary, and pray till breath fails you, than let any check or disgrace come to the name and cause of your Redeemer.

II.—And now let me give a few specimens of *wit* in Chinese proverbs;—wit, at the same time containing often great wisdom.

"A bad man has a bad man to crush him; the stinging caterpillar has a toad to catch him,"† say the Chinese.

"Use men as you would use wood; if one inch is worm-eaten, you surely won't throw away the whole trunk,"‡ they say again. There is sure to be a flaw in every one's character; but the man may be sound and good and useful notwithstanding.

Here also is a witty and wise proverb. "You may be uncivil to a good man, but mind you are discreet and respectful to a little man."‖

Then in ridicule of the most prevalent native idolatrous practice, the very native proverbs protest in indignant railery. "Reprobate silver, empty-bellied; you waste your money in buying it, and deceive your ancestors,"§ they say of the silver tinsel paper, which is burnt in enormous quantities for the use of departed spirits.

And in ridicule again of the corrupt and degraded Buddhist priesthood, they say, "You may offer mud loaves to Buddha,"¶ if first you bribe the priest; that is, anything can be bought *there* for money.

They can ridicule also in their proverbs, that which is a Chinaman's almost universal failing, namely, covetousness. The current brass cash are strung together in thousands, the string being passed through a

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*寧可擂穿鼓勿可放倒旗

†惡人自有惡人磨蝎蠟自有蛤蚧拖

‡用人如用木毋以寸朽棄連抱之材

‖輕輕君子重重小人

§假銀子肚裏空銅錢買供祖宗

¶那泥饅頭好供佛

square hole. "You go twirling round in the hole of your cash," * they say of a scheming, avaricious man.

Of one mean and stingy, and hard in his dealings, they say in ridicule and warning, "Leave a little of the tail to whisk off flies." † These people whom you are fleecing now, may help you perchance in the future; don't ruin them entirely by your exactions.

The following proverb also ridicules a grasping character, "You must even pluck a handful of feathers from the carrion kite as it flies by." ‡

The Chinese version of our proverb "To look for a needle in a bundle of hay," is scarcely less expressive. "To search for a needle in the great sea,"‖ they say.

Of the man who tries to put off the evil day, and refuses to face calamity boldly, they say, "No fish in the stream, and yet you keep peeping into your basket, to see what you have caught."§

So once again in truest wisdom, of the dignity of some poverty and the disgrace of some wealth, they say, "Better to be a bright beggar than a muddy millionaire." ¶

III.—As to *Error*, I have not much to say. Archbishop Trench points out how comparatively rare immoral and erroneous proverbs are. There are such no doubt to be found in Chinese; but I have met with only one or two, and those not erroneous in any serious degree.

There are two which evidently imply *scientific* error. "The sky full of stars depends on the one moon," ** they say; and "The stars cannot face the moon." †† The first of these proverbs distinctly states the popular belief, that the stars draw their light from the moon. The second is capable of a reasonable explanation; for the stars do pale before the Queen of the night. But the Chinese popular opinion, is without doubt, that the moon is larger than any of the stars, and its light absolutely more bright. These erroneous statements are *applied* happily enough, to children's dependence on their parents, and the people's dependence on the sovereign.

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*銅錢眼子打秋千
†留點尾把担担蒼蠅
‡老鷹飛過拔蓬毛
‖大海洋洋尋枚針
§河內無魚看魆籠
¶寧可清窮勿可濁富
**滿天星獨靠一輪月
††星勿能照月

There are two more which I will name, each one framed in error, though one breathes hope, the other despair. "At the end of the world, surely there will be some uplifting of the head for me,"* they say; a hope full of immortality in a Christian's mouth, but implying I fear, nothing more than metempsychosis to the Chinese; another *mortal* life; perhaps happier and more prosperous, but still only one of an indefinite series. Again they say in despair, "Plans and devices all used up, your heart's blood dried; when the body dies, you sleep in the land of the yellow fountain,"† All your earthly schemes have failed, and there is nothing beyond, only eternal sleep or oblivion.

IV.—I gladly turn from error or mist, to give in the last place a few more instances of *truthful* and *instructive* proverbs.

Here is a noble one, "If a man has not committed any shameful act, he will not be startled by a knock at dead of night," ‡

"That with the world, myself and THEE,
I ere I sleep at peace may be."

Here is one, a strange reversal in order of our LORD's promise, "Thy Father which seeth in secret, Himself shall reward thee openly." "What you give openly, you will receive back in secret,"‖ say the Chinese; a proverb which sounds at first as of a far lower moral tone than the Saviour's word; as if the Chinese would advocate ostentatious giving, "to be seen of men." This flaw probably adheres to the first clause; but the second clause may simply mean, that your reward will surely come, though from unsuspected and unlooked-for sources.

Here is a remarkable illustration of St. James' words:—"Behold how great a matter a little fire kindleth." "One spark can fire (the brushwood on) ten thousand tiers of hills,"§ say the Chinese.

Here are two proverbs which declare in striking language the vanity and evanescence of all earthly joys:—"Gold is hollow; silver vain; for after death where are they in the hand?"¶ and "The world's greatest men cannot escape from the two words *no continuance*; the business of a life time is but like a dream in spring."**

Here again we have sound practical advice to the slothful:—"Instead of asking from others, ask from yourself; instead of begging

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*世界窮盡終有出頭之日
†用盡機關心血痒一朝身死臨黃泉
‡爲人勿做虧心事半夜敲門不喫驚
‖明中去暗中來
§粒火能燒萬重山
¶金也空銀也空死後何曾在手中
**蓋世英雄難免無常二字一生事業猶如春夢一場

a bag, pull your own bed-coverlet to pieces"* (and make one).

Advice too of the wisest kind is given to us all:—"When you are sitting alone, keep thinking of your own shortcomings; when you are conversing, don't speak of the faults of others."†

Here is a word which may encourage us in our missionary work: "Let men insult and deceive me as they like; if Heaven fails me not, then loss is gain."‡

An echo too is heard of Isaiah's words, "The righteous perisheth, and no man layeth it to heart." "Good men tarry not long in the world; but bad men live long and are everywhere seen,"‖ say the Chinese.

Again as a truth, the full meaning and realization of which must come by revelation alone, the Chinese exclaim:—"Plain and clear is the way to Heaven; the myriad people refuse to keep it."§

This proverbial form of speech is a strange phenomenon in the mental constitution of man. Why should it be almost a necessary of living speech to all classes of the human race, except to Lord Chesterfield's "men of fashion," who must never use proverbs? Why, I know not; but the fact is indisputable; and its universality forms one amongst the many links which bind together the great family of man.

Proverbs in every tongue, and perhaps preëminently so in Chinese, are one means whereby with the help and blessing of the Holy Ghost, we may lead the people onward through the mists and the riddles of this earthly life, till in the clear atmosphere of heaven, the proverb and parable are needed no more; for face to face with our LORD, HE will show HIS people plainly of the FATHER.

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*求人勿如求己借袋勿如折被
†靜坐常思己過閒談莫論人非
‡人欺天勿欺吃虧就是便宜
‖好人勿在世歹人活現世
§明明白白天堂路萬萬千千不肯偕

NOTES OF A VISIT TO THE FAMOUS WU-TANG SHAN (武當山)

BY REV. W. SCARBOROUGH.

"THESE people were bound for Woo-tang shan, a mountain of great celebrity, two days distance to the south of the city, which is reputed holy ground in the Taouist ritual. It is said to be a most romantic spot, and the favour of the idol enshrined there is believed to be of great efficacy; so that for six months in the year, from autumn to spring, the number of worshippers who visit the place is something extraordinary, and the consequent emoluments of the resident fraternity proportionate."

Such are the words of Mr. A. Wylie, written in June, 1867, and it is now my intention to furnish the reader with a few notes of a visit I paid, along with a native preacher, to the "romantic spot" referred to, in April, 1873. As far as I could learn on the spot, and as far as I have been able to learn since, no other foreigner has ever visited this notable place; so that my description will not be a mere repetition of what the reader may have seen before.

Into any details of our five hundred miles of travel from Hankow to Chun tsou (均州) I will not enter; all that I need do is to refer the reader to Mr. Wylie's account of his journey over the same distance, written in "The Missionary Recorder," pp. 51, seq. and from which the quotation above is made.

We arrived at Chun tsou on the 22nd of April, the 21st day after our departure from Hankow. The next morning, having hired chairs, or rather a substitute for chairs, called at this place *tou tzŭ* (兜子), we started on our journey to the mountain. Many stories had been told me of the golden temple on its summit, of the pilgrims who from great distances come to visit it every year, and of the chains by which the ascent of these pilgrims is facilitated; and these stories did not fail to excite my curiosity, and to raise in me great expectations. I was not doomed to disappointment, as the reader will find by and by.

The first thing which struck me on getting clear of the city, was the presence of a number of poppy fields. The poppies were in flower, and made a very gay appearance, in contrast with the dark green of the surrounding fields of wheat. Out of those poppies, from which the flowers had fallen, the raw *ya-pien yen* (*i. e.* opium) was exuding, they having been some little time before punctured with a needle. One man who was collecting the precious material, handed me a tea-cup full for inspection. It presented the appearance of a dirty, greyish, treacly substance, and emitted a very offensive smell. These poppy plots are very numerous in the country about Chun tsou.

At 9 A.M. we had travelled 40 *li*, and were at a little place called Sai-k'ung ch'iao, where there are two fine bridges, built in the Ming dynasty. The people here were remarkably civil, a real foreigner from *yang-kueh* (*i.e.* a foreign country) seemed to be a something to them worth wondering at and inspecting.

A little further on we came to a large Taoist monastery called Tsou-fu ngan, where we saw some remarkable trees, on which were perched a large number of curious birds. These trees,—a kind of fir, and called on the spot *Fung-kuang-peh*,—having reached a lofty height, do not spread out their branches laterally, but allow them to droop down nearly to the ground. Most of the foliage decorates the top of the

tree, and the drooping branches hang like so many bare and withered arms about the trunk. The birds—called simply *peh chioh*, or "white birds"—were a little larger than a pigeon, all white, with long slender legs, short tail, and a long plume of two or three feathers rising from the top of the head, and hanging in a graceful bend over the back.

At 11 A.M. we had reached Tsao-tien, a busy little town 50 *li* from Chun tsou. Here, while sitting in the street, I was particularly and minutely interviewed, by all that could get near enough to feel my clothes, and to put leading questions to me.

From Chun tsou to this place the road is level. From this place it begins to be mountainous. As we proceeded the scenery became very fine; and it became finer and finer till we stopped at a mountain inn, only 20 *li* from the summit of the highest peak. The road on which we travelled wound along the side of a range of mountains. For miles together one looked from the chair, sheer down into a deep and expansive valley, perhaps fifteen hundred feet below.

Idolatry, in the shape of Taoism, is certainly rampant in these parts. Every few *li* we came to a temple or a monastery filled with Taoist priests. Buddhism, however, seems to be totally excluded from these regions; we never saw a single bonze in coming or returning.

At 3. 30 P.M. we came to one of these monasteries, called Tai Tzŭ Po, into which I went to see an image of Lao-Chun. An old priest in charge took it for granted that I had come to worship the sage, and spread out the mats for my convenience; he was somewhat surprised when I began to preach another *tao* (*i. e.* doctrine) to him. Soon, however, he took more interest in my clothes, watch, etc, than in anything more important. Here we saw the peony in flower, and some of its flowers were as large as a man's head. Going out of the monastery into the street, my eyes were attracted by a bill posted on the wall, having the title *T'ien t'ang ti youh t'ou*,—"Map of heaven and hell." As regards hell, it was simply a pictorial representation of the things we see in "the temple of horrors."

As it grew dark we reached our stopping place for the night, a native inn nothing better than a stable, but very picturesquely situated, with the golden temple at the summit in sight.

The next morning we rose early, and were off to the summit by 5 o'clock. To travel from this inn to the top and back took us six hours; the distance is said to be 20 *li* each way. No amount of adjectival language can possibly describe the scenery which met our eyes in all directions. Above, the well-wooded yet sharp peaks, to the number of seventy-two; below, valleys deep and winding, and rugged, and full of trees. Everywhere, in impossible nooks and recesses, small

temples and large ones. As we passed along we noticed, among innumerable inscriptions on the rocks, one describing the point to which we were aspiring, as "the Peak of the Heavenly Pillar, a hundred thousand feet high." Without any means of knowing really how high it is, I should guess it to be not much below six thousand feet above the sea.

The road to the summit is a wonderful piece of workmanship. It is said to have been built, along with all these temples, by the third emperor of the Ming dynasty, *Ts'en Tsou* (成祖), whose reign dates from the year A.D. 1403. Myriads of *taels* must have been spent thereon, and myriads of men employed. For many a *li* it is simply a gigantic stone staircase, with heavy ornamental balustrades of stone on either side, where these have not fallen away. Some of these flights of stone steps are so long and so steep, that it becomes hard and dangerous for pilgrims, especially women and feeble old men, to climb them; and it is here that the chains so often told me of are found. By means of these long chains, the weary pilgrim is enabled in some slight degree to lessen the toil of ascent.

I noticed that many of the temple doors through which we had to pass were iron-plated, as though intended to repel invasion. There are many fine trees seen in making this ascent, mostly pines and a variety of flowers, but scarely any ferns. The stone abounding here contains much silvery-looking substance, is very pretty, and easily broken.

On our arrival at the summit, we were surprised to find a small village clustering round the southern side of the peak, close under the "Golden Temple." Passing through this strange village, the shops of which seemed to be stocked with things that might serve for mementoes of the visit, we at once made our way up to the temple itself. We, reached it by a narrow, winding, steep staircase, in climbing which we found the chains very useful.

The "Golden Temple" (金殿) is a very small but unique structure. Outside it cannot be more than from 12 to 15 feet high; and its area will be perhaps 12 feet square. Inside there is just room for the idol Tsou-sz (祖師), or the *Lao-yie* (老爺) as he is generally called, and two or three of his attendants, with a table for incense and a little space wherein the worshipper may make his prostrations. The roof is very beautiful, and is richly gilded. All the rest, except part of the floor, which is of marble, is brass or copper. It is darkened by age and exposure, except in places where constant chafing has kept it bright. There is but one entrance into this structure, which contains no window, and is guarded all round its outside with a tall railing of round brass staves. It stands on a stone platform, the highest thing

on these mountains, with a couple of incense tripods before it, and small guest rooms on three sides of it, overlooking a vast scene, with the great mart of Lao-ho-k'ou in the eastern horizon. A strong fortification, running round the peak, encloses the "Golden Temple" in its secure embrace.

The Taoist priests in droves clustered round me, begging furiously; but besides paying liberally for a cup or two of tea, we gave them nothing but a short sermon on the true God and His worship. Never before in this spot, this "holy of holies" of Taoist superstition, has the name of God been mentioned. May this first mention of it prove the beginning of the overthrow of this degrading superstition! Two thousand priests or more live on this mountain, only a little different from the hosts of beggars which infest it;—live on the credulity and folly of a people, superstitious enough to believe everything divinely efficacious which comes from this sacred place. The mountain is too full of people to be thoroughly enjoyed; and man with his fiendish idols, stuck into every nook and corner, has done his little best to disfigure the beautiful handiwork of God.

We were told that many thousands of pilgrims visit this "Golden Temple" every year. We met a few going up on our return, and can fully believe the statement. These pilgrims are here called *tsai-kung* (齋公), a term held by all in great respect. A *tsai-kung* makes a vow that he will taste no flesh meat until he has laid an offering before the *Lao-yiè*, and burnt incense before him. He sets off to the mountain, and there you meet him, often a young man, sometimes a man of eighty, toiling away up these interminable stairs, with a roll or two of incense slung by a red cord across his shoulders. Sometimes a woman undertakes this pilgrimage. On the mountain, the *tsai-kung* finds himself treated as an honoured guest, but at the same time promises of subscriptions are wheedled out of him, and he leaves the sacred shrine a poorer if not a wiser man. Two young men whom we met and conversed with, had come from Lao-ho-k'ou to pray for the recovery of a sick father.

At first every one supposed I had come from afar to worship the great *Lao-yiè*; and we were rather peremptorily ordered to *ko-t'ou* (*i. e.* prostrate) before one of his tribe,—said to be a dreadfully powerful god, who would not suffer us to descend alive, did we not worship him. As we went along through temple after temple, the priests rang their bells, under the impression that we had come to worship.

We were down again and at our inn by 11 A.M., and soon after set out on our way back to Chun tsou. At 7.30 P.M. we brought up amidst a crowd of shouting juveniles at Tsao-tien, where we could

hardly secure privacy to eat or retire to rest, the desire was so strong to inspect the *yang-kueh jên* (*i. e.* foreigner). The next morning we were on our way by starlight, and had finished the remaining 50 *li* of our journey by 9. 30 A.M.

From Chun tsou to the Wu-tang shan is 120 *li*. The trip can be made easily in two days and a half, and at a trifling cost. We only paid 6,500 cash for three chairs and a coolie. I need not add that in my opinion the place is worth a visit. Unfortunately this mountain is more than five hundred miles from Hankow, and the river journey is dolefully monotonous, so that its visitors are never likely to be numerous; nevertheless, I am persuaded that the Wu-tang shan,—with its magnificent scenery, its specimens of geology and botany, and its rare opportunities of observing practical Taoism,—offers ample remuneration to the traveller for his trouble, whether he be tourist, scientific explorer, or a student of the Taosit religion.

CHRISTIAN MISSIONS;—THEIR CONNECTION WITH COMMERCE AND CIVILIZATION.

THIS subject is a very important one, and one that doubtless needs to be better understood. However, in the few remarks here offered upon it, the writer can hope to do but little more than to bring it forward, and commend it to the attention of those who may have something more and something better to say.

It may be useful in the outset, to state briefly what is meant by "Christian Missions." The expression is supposed to be used in its popular sense, designating those operations undertaken and carried on by Christian men and women, in pagan or unchristianized countries, for the purpose of bestowing upon them the blessings of Christianity. These operations may be numerous, and varied to meet the wants of times and circumstances; but their object is one and ever the same,—the carrying out of our Lord's command, *to disciple all nations*. The work here designated is not new, but old, and as old as Christianity itself. The name, and perhaps some of the appliances, belong to the present age; but the work itself commenced with our Lord; and it has never been laid aside by his followers. This is mentioned as a fact to be kept in mind; as the identity of the work denominated "Christian Missions" must be an important element in this discussion. For, no doubt many of the prejudices that prevail, or that have prevailed, against them, are to be traced to misconceptions of their real character. There have been not a few,—I know not for what reason,—who have

regarded modern missions, not as the healthy development of the Christian life embodied in the church, but as the outgrowth of its religious fanaticism,—an outgrowth harmless enough in the west, where the state of things is adjusted to it, but dangerous to the peace of society in the east, where it comes in daily contact and conflict with the old and cherished usages of a barbarous or semi-barbarous people.

Such was the view very generally held, and, as we now think, very harshly maintained, by the directors of the East India Company, when they refused Morrison a passage in one of their ships to China, * and when they ordered Judson and his associates to leave India. † The state of things has indeed changed since then; but unless I am greatly mistaken, this false view of Christian missions still lingers in the minds of many, and the same spirit of intolerance, though now happily under stronger restaint, still lingers with it. Christianity is a good thing; they acknowledge this; but they would not have it *forced* upon an unwilling people. They would have commerce and civilization go first. By and by, when the people find out that they want Christianity, it will be time enough to give it to them. This is the way that many have talked, and the way perhaps that many still talk, in regard to Christian missions. Now let as look at this language for a moment, and endeavor to ascertain whether there is any reason in it.

In the first place, is it not a libel on these missions, to assert, or to intimate, that it is any part of their object, to *force* Christianity upon those who are unwilling to receive it? Their agents go only where they have a right to go; they preach only where they have a right to preach. No one comes to hear them but those who choose to come, and no one receives their message but those who like it. Where

* "At this time,"—1806, when Morrison was getting ready to sail for China,—"strong prejudices existed in England, and in all parts of India where the British influence extended, against missionary exertions. Permission to settle in those parts could not be obtained; and it became necessary to convey the missionaries to their destination by an indirect course; whilst it remained a question whether, on their arrival, they would be allowed to remain. A passage was accordingly taken for Mr. Morrison, and two of his fellow-students, Messrs. Gordon and Lee, with their wives, in the Remittance to New York; whence he was to proceed to Canton direct, or by way of India, as circumstances might determine."—*Memoirs of the Life and Labours of Robert Morrison, D.D.*, Vol. I., p. 93.

† "It is well known that, at this period,"—1812, when Judson and his associates first arrived in India,—"the East India Company were both theoretically and practically opposed to every effort for the evangelization of India. They professed to believe, and charity obliges us to suppose that they did believe, that the preaching of the gospel would excite the Hindoos to rebellion. It is beyond question that the Company was deriving large revenues directly from the toleration, not to say protection, which it extended to the idolatry of the Hindoos. Whatever may have been their reasons, they had determined, by all means in their power, to resist the introduction of Christianity among the native subjects of the British crown in Bengal.

"About ten days after the arrival of Messrs. Judson and Newell, they were summoned to Calcutta, and an order was read to them, requiring them immediately to leave the country and return to America .... They petitioned for leave to reside in some other part of India, but were prohibited from settling in any of part of the Company's territory, or in any of its dependencies."—Wayland's *Memoir of Rev. Dr. Judson*, Vol. I., pp. 114, 115.

are there any rights trampled upon? Where is there any *force* used? If it is meant that because a people do not invite Christianity it should not be offered to them, the argument is futile. If it proves anything it proves too much. In the first place, it would prove that the whole arrangement for the evangelization of the world, instituted by Christ, practiced by the apostles, and through them and their successors handed down to us, has been wrong; for that arrangement, as everybody knows, was an aggressive one. Evangelists were to *go into all the world and preach the gospel to every creature.* They were to go wherever and whenever Providence should lead them, and not wait to be sent for by the people. Did our Lord in his ministry wait for such invitations? Did his apostles? Have fathful and earnest ministers in any age or country acted on this policy? On the contrary, who does not know that they have commonly gone when they have not been invited,—when indeed they have been forbidden to go; and when, by going, they have suffered bonds, imprisonments, stripes and death? In the second place, this argument would prove,—what would not at all suit the theory of these objectors,—that commerce and civilization in their progress, are also at fault; for they, as well as Christianity, in most countries, and especially in this, have made their way, or they are making it, against the will of the people. Now what right have we to *force* upon a people commerce and civilization, when we have no right to force upon it Christianity? The truth is, we have no right to *force* either, but we have a right to *offer* both.

But why this extreme sensitiveness in regard to the use of *force* in connection with missionary operations? Do those who affect it manifest equal anxiety when it is spoken of or resorted to in connection with trade? And why should they not? Is there any reason that can be assigned, why official influence, or military power, should not be employed to protect the lives and property of those who have come to teach the Chinese science and religion from motives of benevolence, as well as of those who have come here to sell them opium and gunpowder from motives of gain?

But not to ask too many of these troublesome questions, I will only further remark in this connection, that missionaries have no need, and it is presumed that they have no desire, for any protection beyond what is commonly afforded to all peaceable and law-abiding men. They claim the right to go where others go, to live where others live, and to pursue their calling where others pursue theirs. This is all they claim; and they claim this, not as missionaries, but as men, peaceable, well-meaning, and well-doing citizens or subjects of their respective countries. If at any time, any special favour has been extended to

them in consequence of their benevolent labors and harmless character, they have accepted it as a favor, and they have claimed its enjoyment simply as a person claims the execution of a will made in his favor. He may have had no right to demand, or reason to expect, that such a will would be made; but it having been made, he has a right to demand its execution. If for adequate reason the will is set aside, his demand of course must cease. But his demand is right while the will stands. This remark will perhaps sufficiently anticipate the objection, that might be thought to lie against the statement that missionaries claim only the protection due to them, as citizens or subjects of their respective countries.

But to recur to a point already mentioned; the idea so often brought forward, that commerce and civilization should go before and prepare the way for Christianity, is I maintain, *false,—false in theory, and false in fact.* Christianity appeals directly to the feelings of the human heart. Education no doubt enlightens and refines these feelings; but it does not create them. They are a part of man; and they come into the world with him. Hence there is no time or place in which man is found, when he does not need, and when he is not capable of religious instruction. He needs this instruction in childhood; he needs it in youth; and he needs it in old age. He needs it when the night of ignorance is dark around him; he needs it when the shadows of this night have begun to flee away; and he still needs it even when the coming light has increased to noon-day brightness. In every stage and in every condition of life, man's first great want is to know God, and the relations which he sustains to him. Is there a God who reigns in heaven, who rewards virtue and punishes sin? Who of his intelligent creatures should not be made acquainted as early and as fully as possible, with this great momentous truth? Is man a sinner, and does he need a Saviour? Why then should we not endeavor to lead him as soon as possible to that Saviour, *the Lamb of God who taketh away the sin of the world?* Man, a poor sinner, weary and heavy-laden, seeking rest and finding none; what is there that he so soon and so much needs as to be led to Him who alone can give him rest? Then, too, man is ever dying. A few short years and his race is run. Can we see him wandering in darkness, without endeavoring to give him light? Can we see him perishing, without seeking to save him? We are told to give him commerce and civilization. Give him commerce and civilization? But he asks for *bread*, shall we give him a *stone?* He asks for a fish, shall we give him a serpent? He asks for an egg, shall we give him a scorpion? Give him commerce and civilization? Well, be it so. Give him commerce and civilization; and the sooner

and the more the better. But will commerce and civilization meet his wants? Will they meet his first and greatest want of all,—bind up his broken heart, and heal his sin-sick soul? Ah! who does not know, that the soul can never rest till it rests in the knowledge and love of God, and in the faith and peace of Jesus? Commerce and civilization are good things. They do much in the way of supplying our physical wants, and ameliorating our earthly condition; but it is only in the gospel of Christ that the wants of the soul are met.

Yet again, as just now remarked, the idea of commerce and civilization *before* Christianity, is false in fact, as well as in theory. We have now pretty full histories of Christianity, and of commerce and civilization, for near two thousand years; and the testimony of these is, that in their march of progress, Christianity has never been in the rear, but always in the van. Of course this does not mean, that Christianity has never gone where there was not previously commerce and a certain degree of civilization. It means that where they have been in connection, Christianity has always taken the lead. She has never placed any obstacles in their way. On the contrary it has ever been her aim and office to remove them. If she has frowned,—and she often has,—on laws, customs and usages, connected with commerce and civilization, it has been because they were wrong, and therefore hindrances that needed to be removed. And this position Christianity has taken not as a matter of chance, convenience or ambition, but because such has been her divinely-appointed mission. Her work relates to the present as well as to the future life; and with reference to both, her object is to encourage and promote whatever is good, and to discourage and hinder whatever is evil. Hence in art, in science, in literature, in politics, in commerce, and in every department of human effort, her voice is heard, and her hand is seen ever defending and encouraging the true and the good.

Our inference then is, that the relation which Christian missions sustain to commerce and civilization is that of *pioneer and ally*. Their position is not to follow, but to lead; their office is not to hinder, but to help. And now let us look a little further and endeavour to see a little more clearly how they lead and how they help.

So far as concerns what is commonly called civilization, I think there can be no question, but that the teaching and influence of Christian missions have ever been, and, so long as they are true to themselves, must ever be, the first and most efficient agency. In confirmation of this remark, I need only instance the Sandwich Islands, the South-Sea Islands, Greenland, Africa, and in short every place where Christian missions have been in modern times established among rude and

barbarous people. One of the most marked instances of this is furnished us in the case of the North-American Indians. It has been found that numerous tribes of these, though living for centuries side by side with, and almost in the midst of civilization, have yet received but little from it beyond its vices, except what has come to them directly through the teaching and influence of Christian missions. And this fact has been so patent to the government of the United States, that it has for many years made considerable appropriations for the support of missions among them. Some of these tribes, during the past few years, have been very turbulent, and have wrought much mischief both to themselves and to those around them. The government having tried war and diplomacy until its heart is sick, is now more than ever inclined to send amongst them the Christian agent and the Christian teacher, as the best, if not the only civilizing forces. But it is needless to argue this point further; it is too self-evident.

Then how about commerce? Do Christian missions sustain the same relation to that? What is commerce, and how is it fostered? Commerce is the exchange of goods or commodities betwixt one country and another. The United States and England for instance, have more cotton and woollen goods than are needed for their own consumption; but they want tea and silk. China, on the other hand, has tea and silk to spare; but she lacks cotton and woollen goods. If now the surplus of each country can be exchanged for what it lacks, the exchange will obviously be a mutual benefit; and the benfit will be the greater the wider the range of the exchange, and the nearer it comes to meeting the real wants of both countries. At this point of course commerce reaches its highest and healthiest condition; but this point is not rapidly, nor easily reached. There are many, very many, obstacles in its way. Some of these are to be attributed to injustice, wrong and outrage, on the part of those engaged in commerce; others grow out of the ignorance and vices of the people, with whom it is carried on. So that commerce in all countries, and especially in countries less civilized, is more or less limited, and, to the extent carried on, often attended with circumstances injurious to one or both of the exchanging parties. Now the teaching and influence emanating from Christian missions, tend to the correction of these wrongs, and the removal of these obstacles. They may not entirely succeed; they may not succeed to any great extent. The influence of these missions may be comparatively small, and of itself inadequate to accomplish so great a result. Nevertheless their influence is a power, and a power ever acting in the right direction. Moreover, while I do not say that it is the *only* power, I do

say that it is the only *kind* of power that can be expected to remove the ignorance, the greed and the selfishness of men; and give to commerce that unfettered freedom to be hoped for, when knowledge, uprightness and comity shall prevail.

Perhaps I can further illustrate this point by an example. Here is China, a country great and rich,—rich at least in its undeveloped resources. Were the resources of this country developed to any considerable extent, it would have annually large surpluses of many articles to dispose of to other countries, for money or for articles needed more than money. In this way its millions of naked, starving people, through the abundance of labor and supplies, might be furnished with all the necessaries of life; and their squalor and wretchedness give place to ease and comfort. But the people are ignorant, and burdened with vices. Their real wants they either do not understand, or they do not know how they are to be supplied; while the wants of their vices are so imperious, that they are supplied at the cost of everything, often taking even their clothes from their backs, and their wives and children from their homes. Now partly in consequence of ignorance, and partly in consequence of the enervating and depressing influence of vice, the exports of China are less than one-half, perhaps less than one-tenth, of what they might be. The imports also are of necessity proportionably small; and the saddest feature of all, and one that cannot be overlooked in this connection is, that of the small amount of foreign products brought into China, a large, if not the larger share is opium; drawing from the country annually, millions and millions of money, and leaving in its place nothing, absolutely nothing, but the plagues of poverty, debility and death. I know it is argued that the opium business adds something to the present commerce of China. Admit it; but is it an addition that is beneficial? Does it really benefit *commerce?* or is the benefit, such as it is, limited to the few who share its gains? Who does not know that the opium trade is a vampire, exhausting the life-blood of an ignorant and helpless people, and consuming, to the extent of its ability, the resources of legitimate commerce? Suppose China pays annually thirty millions of dollars for opium, she will have of course thirty millions of dollars less to purchase food and clothing for her needy people. Now admitting the opium, and the food and clothing to be equally beneficial, there is nothing gained to commerce by the opium; since if opium were not imported, food and clothing would be. But the truth is, opium is not, compared with food and clothing, equally beneficial. It is not beneficial at all. On the contrary, it is exceedingly injurious; and the injury which it inflicts is many times greater than the loss of the

money which it costs. Now all this loss, whether of wealth or of vital energy, subtracts just so much from legitimate commerce. Suppose the opium annually brought to China to be estimated at thirty millions of dollars; and that the injury which the consumption of this opium inflicts in various ways, on the productive and commercial interests of the country, to be reckoned at three times this amount; then while the importation of opium continues, the real loss to commerce will be ninety millions of dollars a year; while if it were to cease, this would be its gain. In this view how impolitic,—not to say immoral,—has been and must continue to be, the opium trade of China! The supposition just made may be in a measure fanciful, so far as the actual figures are concerned, but the principle involved is true; and the fact which the supposition illustrates, is one of deep interest both in its moral and political aspects.

Perhaps enough has been said to show that commerce can really prosper only where intelligence, uprightness and comity prevail; and if it can be shown, that this state of things is encouraged and promotedt by the teaching and influence of Christian missions, then the position taken, that Christian missions are friends and allies of commerce, mus be conceded.

Now what are the teachings, and what is the general influence of Christian missions in this respect? Of course the first and great object of these missions, is to acquaint men with the doctrines of salvation. But these doctrines as everybody knows, are regenerative and reformative. They tend to make bad men good; the good, better; and the better, best. In other words, the influence of the religion which it is the object of these missions to propagate, is to regenerate, elevate and purify. Under this influence, men awake to a consciousness of a higher and nobler destiny; society becomes animated with a new and more vigorous form of life; and industry, enterprise and commerce, are stimulated into new and more healthy action. Let me here use another illustration. Suppose the object sought here in China is commerce, and the question asked is,—how can this best be gained? The country, we will suppose is vast, and its resources great; but they are undeveloped, and the people do not at present possess the intelligence and enterprise adequate to develop them. Moreover, through ignorance or the want of upright principles, multitudes both of natives and foreigners are employed in growing, manufacturing, and importing articles, which instead of adding anything to the wealth or energy of the country, do much to destroy both. Now if any means can be devised for inculcating better views and better principles among those engaged in commerce, and encouraging temperance, industry and enterprise among the people,

it must be obvious that that means is an aid to commerce. But this is precisely what Christian missions have ever done, and what they must ever do, so long as they are true to themselves,—so long as they scatter light, and preach truth and righteousness.

Finally, it may possibly be said that Christian missions, as a power in this or any direction of progress, are small, and of little importance. But they seem to have been large enough to attract a good deal of attention among both merchants and civilians; sufficient at least to justify the inquiry where they belong, what is their influence, and whether that influence is hostile or friendly to the interests in question; and I trust the remarks here made will serve to show, that these interests have ever found and will ever find in Christian missions a warm friend and faithful ally.

天河 *Tien ho*,—"THE CELESTIAL RIVER." (*Chinese.*)
"THE PATHWAY OF SPIRITS." (*N. W. American.*)

River of brightness on whose breast
The souls of men are going,
From storms to everlasting rest,
I watch afar thy flowing.

Along thy banks, for hills and trees
The round blue heavens are swelling;
And like white house from summer woods
Shines out each starry dwelling.

The breeze that fills thy heavenly sails
Some comet's flash is raising;
By night, like signals, on thy shores
The ruby stars are blazing.

Where rose the fountain of thy birth,
And whither art thou tending?
From depths of ages past to flow
Through years that have no ending?

Like brooks that shine through darkling hills,
Thy silver tide is streaming;
Thy rippling smiles are rolling worlds,
Thy sands with stars are gleaming.

Or dost thou lead thy sun-dropped waves
An ever-growing river,
To where the lightnings from the throne
Reflected flash and quiver?

Shall those, fair stream, who gaze on thee,
And call thee "Path to Heaven,"
Never set sail upon thy tide,
By wind celestial driven?

Thou flowest afar, thy filmy light
Which meets these eyes at even,
Ere Adam sinned had left thy shore,
Or leaves had fallen in Eden.

But nearer must thy waters flow
When sounds the Gospel story,
Of HIM by whose blest Spirit led,
Like ships by favouring breezes sped,
Souls reach the port of glory.

Correspondence.

THE USE OF MONEY AS AN AID, AND A HINDRANCE TO MISSON WORK IN CHINA

Remarks on the Rev. John Butler's paper on this subject in the "Chinese Recorder" for January-February, 1874.

TO THE EDITOR OF THE "CHINESE RECORDER."

DEAR SIR,—

Your Magazine will be read no doubt, not by its supporters in China alone, but also by very many in England and America who are interested in China and in Chinese missions. And with this prospect before us, I think it most desirable that the strictest accuracy should be aimed at, in conveying information to our distant friends; information which may so strongly sway them in redoubling or withholding their sympathy and support.

Now the paper with which Mr. Butler has favoured us on the subject of money, seems to me liable to grave misapprehension on the part of such readers. It is written with ability and clearness. Its statements (with two somewhat serious exceptions, which I shall presently particularize) are one by one founded on facts with which missionaries generally are familiar. The argument as a whole carries conviction to the reader; the tone of the writer is that of conscious integrity; and yet it contains, if I mistake not, an exaggerated,—because a one-sided,—statement of truth. In a few brief lines, the advantages and wholesome uses of money are somewhat summarily dismissed (and even one of these few legitimate objects on which to bestow mission money, viz., the *Press*, may to some minds appear a doubtful object, when the existence of Bible and Tract Societies is taken into consideration); whilst in ten closely printed pages, we are distressed and alarmed by a long array of the mischiefs wrought by money.

I should be sorry to be considered in any sense the advocate of extravagant missionary expenditure, or indeed of any procedure which would blight or delay the growth of self-support in the native churches. I trust I may honestly take credit to myself for a constant aim at economy in disbursing mission funds; and I have continuously and earnestly pressed upon native Christians the duty and honour of supporting their own churches.

But there are two ways in which this question of money may be viewed. If it be asserted that by care and providence, our missions may be made more effectual, and may be extended further with the funds at present in our hands, I should agree to the proposition. But if it be asserted, as Mr. Butler's paper seems to me to imply, that wide-spread and successful mission work can be maintained in a country like China, and at this stage of the church's history, with far less money than the churches at home at present afford us, I should wholly demur to this proposition. The first warns missionaries to be careful, cautious and faithful. The second bids the churches at home to be dissatisfied with their agents, and more than satisfied with themselves.

I am certain that on very many minds, the impression produced by Mr. Butler's paper will be somewhat as follows:—"After all then, our contributions have been solicited (though unwittingly no doubt on the part of collectors) under false pretences. Successful missions are best carried on with little or no money. Our past contributions have been thrown away. For the future it will be better to withdraw our subscriptions from the overfed Missionary Societies, and bestow them on Cripples' Homes, or Fever Hospitals. We are but *hindering* missions by giving. We are blighting the growth of the native churches by subscribing." Aye! and a pang, undeserved and unnecessary in my estimation, may strike through many a widow's heart in reading Mr. Butler's paper.—"Wasted, useless, perchance injurious has my mite been!"

Now believing as I do (and here I think Mr. Butler will agree work me), that Missionary Societies are under-paid, and that the contributions of Christians at home to foreign missions are lamentably small; when England, for instance, with an income of eight hundred millions sterling, cannot spare *one* million for foreign evangelestic work of all societies and in all lands; believing also (and here perhaps Mr. B. will *not* agree with me) that if we had double or treble the amount which we now possess of this baneful money, we yet should be hampered for want of funds; then I cannot but view with grave apprehension a statement of truth, which from its one-sidedness, may possibly produce so disastrous an effect on societies and on individuals.

My idea would be, that to present the matter fairly before the Christian public, the vast good effected by this bugbear money working in this dark world, should have been described in some detail. The missions in the South Seas, have they not been founded and fed by foreign money? Would Mr. Butler pull down the ornate and comely Memorial churches of Madagascar erected by foreign money, on ground once stained by martyrs' blood, and bid the Malagasies raise a struc-

ture of their own "however humble" in their stead? And very notably in West Africa, amongst the missions, both of the Wesleyan and Church of England Societies (if I mistake not), the principle of self-support is developing itself in the most vigorous and thorough manner. Yet these missions, and in all departments of work, pastoral, evangelistic, schools both boarding and day, church building, &c., were fed from the first by foreign money. The carefully tended and fostered infancy, has produced a vigorous and independent manhood; a manhood showing its strength by aggressive missionary effort in the regions beyond; and also in the desire to refund the money thus lavished on its childhood, by *yearly contributions to parent Bible and Missionary Societies in Great Britain.*

My impression is, moreover, that even here in China, to which country Mr. Butler's observations are chiefly though not exclusively confined, God's blessing has not been specially withheld from those fields where this bad foreign money is in circulation, and bestowed on fields where the purse strings are more jealously tight-drawn.

But I must trouble your readers with one or two more minute cirticisms on Mr. Butler's argument. He justly draws illustrations from the very foundation and earliest days of Christianity; but then, as it appears to me, he destroys the strength of his argument by the important admission, that "the circumstances and qualifications of missionaries are now very different from those of apostolic times." Precisely so; and therefore very different action is expected from them, similar though the condition in some respects may be of their hearers and of those who listened to the apostles. But if any one would have us look for a panacea for Chinese cupidity in the adoption of vows of poverty, and the rigid restriction of expenditure, we must pause in awe at the remembrance that *the* one of our Lord's little band of apostles who fell (surrounded as that band was by the atmosphere of poverty), yet fell by this very love of money,

Then as to the impression which Mr. Butler thinks inevitable from our present procedure, and which, indeed, he asserts to be already widely prevalent, namely "that foreigners offer money inducements to get men to preach their doctrines, and to enter their religion." To take the last clause first; suppose this impression *has* been formed; must we be so morbidly afraid of rumours and suspicions, as to allow our action to be influenced thereby, contrary to our better judgment? Mr. Butler justly reminds us that "*the poor saints*" are to be assisted. Well as a matter of notoriety, does not the performance of this Christian duty induce some "poor" persons hypocritically to declare themselves "saints?" and are we therefore to withhold judiciously our charity?

This is a scriptural injunction, Mr. Butler will reply, and justly so; but the inference is I think allowable, that if on *other grounds*, we consider church building, and the rate of pay for catechists desirable, we should not, simply because of rumours, false impressions, and "evil speaking," alter our action. And to my own mind, an almost unanswerable objection to Mr. Butler's argument is presented by the fact of the *very small number of our converts.* I am sure that this

wide-spread impression of which he speaks must be but a wind, not really believed in by the people, and not seriously influencing them, either for or against Christianity. For if it were the general belief that foreigners do offer such money inducements, then surely we should be overwhelmed by clamourous applicants for baptism and for employment. Is this, as a fact, the case?

As to Mr. Butler's dogmatic statement, that, "as a rule we pay too large salaries to our native helpers," I agree with him. But I think that though our standard is too high, it is only a small excess; injurious rather to the native helpers, and hampering to the native church in the future, than injurious to any serious extent, in our aggressive work on the heathen. The highest salaries with which I am acquanted in the Chehkiang province for a native pastor, are from $11 to $12 a month. That is a very usual salary for a cook in Shanghai. On board the steamers, a sharp ready lad with perquisites could soon earn as much. And, far more to the purpose, I know a young travelling tinker who earns with ease 300 cash a day, that is the full salary of some of our catechists, even though married and with families. In some of our congregations, moreover, there are members possessed of fields and houses, or engaged in trade, who, in the long run, *do* earn as much as their pastors. A clever silk and satin weaver can earn from 500 to 600 cash a day; wages which at twenty-six working days a month are sufficient to cover all the possible gradations in his pastor's salary. These are exceptions we shall be told; but Mr. Butler is explicit:—"The people know that these men could not get as large salaries in *any other calling*, as they get as preachers of the gospel." And it is not the bare question,—how much could you earn in another calling? it is not the rigid piling of so many dollars on each side, which must decide this principle. Think of the position and duties of our native catechists and native helpers. They give up, or ought to do so, all claim to ancestral property. They have no help in money or influence from heathen relatives. They must always appear respectably clad. They must be lovers of hospitality. They must be ready to help the poor of their flocks to a far larger extent than any individual members of their congregations are called to do; and after their death there is no prospect of help for their families from the foreign missionary society. These difficulties, added to the arduous and (to flesh and blood) wholly trying nature of their duties if active evangelists, will remove from the minds of both Christians and heathen, some at least of the uncomfortable impressions which Mr. Butler deems so prevalent.

One word as to church building, and a few remarks as to boarding-schools, and I have done.

Mr. Butler is, I think, wrong here in his facts. He assures us that, according to ecclesiastical historians, there were no Christian churches built till the *third* century. My impression is that he is wrong by a whole century; and a hundred years can make a considerable change in the world, either forwards or backwards; as the great commemoration of July 4th, 1874, will remind us. I believe I am correct in stating that Edessa possessed a large and spacious church in the

second century.* This church was afterwards rebuilt by the emperor Justinian with much splendour, and at that time no fewer than two hundred clergy were found to be in various ways connected with it.

But even were ecclesiastical historians either silent on the subject, or inclined to Mr. Butler's view, yet the impression forces itself on one's mind, that surely those who had the means, in the early days of the Church, would desire to imitate his example whose fame the gospel perpetuates in the record :—"He loveth our nation, and he hath built us a synagogue."† The necessity for secrecy, however, may have combined with the poverty of the early Christians, in restraining the building of churches. But as we in China are neither obliged to disguise our Christianity, neither (according to Mr. Butler) can we be charged with poverty, I cannot see the full force of his appeal to the remote ages of the Church on this point.

But the fact is, that this portion of Mr. Butler's argument need cause little uneasiness to the friends of missions. I think I am correct in stating, that the funds of missionary societies are seldom devoted to such objects, save in the form of *small* grants in aid, a form which even Mr. Butler approves of. In most instances churches of any size are erected by funds specially raised for this specific purpose, and contributed to therefore of their own free will, by persons who do not share Mr. Butler's scruples. This has been the case in four instances of mission churches erected in the Chehkiang province; and this plan has been followed in the large churches erected in Jerusalem and Nazareth, in connection with the Palestine mission.

But this part of Mr. Butler's statement is misleading in another way. He speaks of *churches for native congregations.* Now if a church be specified which is to be used exclusively and solely for religious services, and never opened for preaching to the heathen, I should think that Mr. Butler's principle would apply in such a case, and that such a building should be erected by the native Christians themselves. But as a matter of fact, most of our mission churches, employed as Mr. Butler describes it, for native congregations, are used as much if not *more* for evangelistic purposes, and for the accomodation of the heathen; and as such I cannot see that foreign money would be wholly missappropriated, if more largely used for such buildings even than is at present the case; especially since Mr. Butler does not seem to object to the *renting* of large rooms for native congregations. Indeed from my own personal experience, I can assert that if a large and costly church injuriously affects the native Christians, a mean and shabbily furnished apartment must repel and disgust respectable heathen; and create in their minds a strange and deplorable idea of our reverence for the God we profess in these barns to worship. And as by Mr. Butler's own showing, the money of missionary societies, has as its chief object, work amongst the heathen, this consideration of the effect produced by a building, bears not indirectly on the question before us.

Whilst on this subject of church building, I may remark, that we perhaps libel the character of Chinese Christianity by assuming with

* *Life and Writings of St. Peter*, by the Author of "Essays on the Church" &c., p 240.
† Luke vii: 5.

Mr. Butler, that the erection of churches for native congregations by foreign money, will necessarily lead the native Christians to look on with respectful indifference, if these buildings need repair or totter to their fall. The theory is at least worthy of mention, that the example of foreign liberality may possibly stimulate the native Christians to rival and surpass their generous friends. A curious corroboration of this view has just met my eye. The great town of Abbeokuta in West Africa, from which foreign missionaries have been excluded for nearly seven years past, was revisited in January, 1874, by two missionaries of the Church Missionary Society. They thus describe the state of the churches and of the church in that town:—"The *Owu* church has been destroyed; but the living church has erected a new building, not far off, in its stead. The *Igbein* church was destroyed by the hostile heathen, but a *very superior building* has again been erected on the same site by the living church. The *Ikija* church was destroyed, but the living church rebuilt it. The *Ake* church they tried to destroy, but could not. They injured it much, however, but the living church restored and reopened it." Now foreign money was spent freely on this mission in former years; but it does not seem to have blighted native liberality and native zeal; leading them to wait idly till foreigners should return, and the fascinating but poisonous silver stream of foreign money flow once more into their town.

With regard to *boys' boarding-schools* I will merely remark, that I feel with Mr. Butler the intricacy and difficulty of the question. But the remedy is surely in reform not in abolition. He is out of date in his information, that "the Church Missionary Society makes no grant to boarding-schools in China." Whatever may be their principle in other lands, it is a significant fact, that partly through the fame of the great success of the Presbyterian boys' boarding-school at Ningpo, the Church Missionary Society's committee do now give grants for boys' boarding-schools in China. No doubt great defects and difficulties exist; but setting aside as out of the question, Mr. Butler's idea that Christian boys can be educated in heathen schools, surely a *well-ordered* and *carefully supervised* boarding-school for boys, presents opportunities for personal influence, which can never be gained in a day-school, however useful and potent these day-schools are as missionary agencies. Perhaps regular fees should be exacted from the parents, equal in amount at the very least, to the sum they would pay for native education. As a matter of fact the process of weeding out boys who have no turn for books, at an age early enough to allow of their being apprenticed to some trade, is now in operation with tolerable regularity. Indeed I have known an instance, in which some strong persuasion was necessary on the part of the missionary superintendent, in order to induce the parents of promising lads to allow them to remain in the school "and make their fortunes."

I may perhaps make here the general remark that Mr. Butler appears to argue on the supposition that missionaries in China have almost *carte blanche* as to the disposal of funds. This, however, is not by any means the case; for as a rule the home secretaries and committees exercise a strict surveillance over the different items of expendi-

ture. So that notwithstanding Mr. Butler's disclaimer, he certainly does gravely censure not only missionaries in China as a body, but also the managers of missionary societies at home.

But I have been already too long in my criticism on Mr. Butler's very able and suggestive, and withal alarming paper.

I sum up my conclusions thus. 1—Let us beware of that which has become almost a byword, namely "liberal illiberality;"—the idea that petty retrenchment is indispensable in successful administration. I use the word *petty* advisedly; for if the removal of every possible stumbling-block out of our brother's way is our object, then reform must go far deeper than Mr. Butler suggests,—and our retrenchment must touch heavier items than grants to boarding-schools, and an extra monthly dollar or two to catechists. The passage in which Mr. Butler defends the salaries of foreign missionaries is perfectly satisfactory and his argument sound; but Mr. Butler must be aware that such arguments do not carry conviction to *all* minds either foreign or native. There are not a few foreign Christians who think that we might live and work on far lower salaries, and in dwellings nearer the level of those to whom we bring our message. There are native Christians also who may think it strange that foreigners will refuse to build a small church for their poor native brethren, and yet will erect, what is to native eyes, a small palace for their own accomodation. "See now, I dwell in a house of cedar, but the ark of God dwelleth within curtains." * Mistaken views, no doubt; and capable of easy refutation; but here too is a stumbling-block; and if we must concede everything to the captious and to the ignorant, then let the beam go first, and the mote follow in due time.

2—Let us remember that parsimony, stinginess and close-fistedness, will, in all probability produce on the Chinese mind, effects more disastrous than bountiful giving; or than waste even and misappropriation of money may cause.

3—Let us beware of the delusion which is, if I mistake not, creeping over some minds, to the effect that our machinery is pretty nearly complete,—our stations pretty nearly numerous enough,—and our preaching sufficiently well known as a witness to the Chinese. Alas! our Lord's words are still true,—"the labourers are few."—Alas! we are still very far below the standard of liberality in the days of Moses. Not yet, I think, would Mr. Butler adopt the words of the great lawgiver, and say,—"the stuff which we have is sufficient for all the work to make it, and *too much.*" Let us adopt Livingstone's thoughts,—"Here I am with all Central Africa at my back." Here we are with the vast eighteen provinces before us! We want *much more money,—many more men.*

4.—Without absolutely reversing St. Peter's words and saying,—"Miraculous powers have I none, but such as I have,—silver and gold, give I thee;" let us remember that the *comparative* wealth of modern churches is a literal talent, not to be wrapped in the napkin of judicious retrenchment alone, but to be used liberally, and at the

* II Samuel vii: 2.

same time with all due discretion, for God's glory. "Freely ye have received, freely give; Give to him that asketh of thee. Lend, hoping for nothing again." These are words for home contributors and for foreign missionaries also, under judicious guidance.

And when seeking hints from the experience of brother missionaries as to this guidance,—if only the other side of the question be viewed at the same time, and under better exposition than that of the present writer, who fears he has laid himself open far more than him whom he criticizes, to the charge of one-sidedness,—by all means study the paper of the Rev. John Butler.

I remain, dear Sir,

Yours faithfully,

A. E. MOULE.

Notices of Recent Publications.

1. *The* 100 *years Anglo-Chinese Calendar,* 1*st Jan.*, 1776 *to* 25*th Jan.*, 1876 *corresponding with the* 11*th day of the* 11*th moon of the* 40*th year o the reign Kien-lung, to the end of the* 14*th year of the reign Tung-chi together with an Appendix, containing several interesting tables an extracts.* By P. Loureiro, Shanghai: printed at the "North-China Herald" office. 1872.
2. *Observations of Comets, from B. C.* 611 *to A. D.* 1640. *Extracted from the Chinese annals. Translated, with introductory remarks, and an Appendix, comprising the tables necessary for reducing Chinese time to European reckoning; and a Chinese Celestial Atlas.* By John Williams, F. S. A Assistant Secretary of the Royal Astronomical Society, etc. etc. London: printed for the Author by Strangeways and Walden, Castle Street, Leicester Square. 1871.
3. *The Anglo-Chinese Calendar Manual. A handbook of reference for the determination of Chinese dates, during the period from* 1860 *to* 1869, *with comparative tables of annual and mensual designations, &c., &c.* Compiled by William Frederick Mayers, H. M. C. S. Hongkong: printed by C. A. Saint, "China Mail" office. 1869.
4. *Chinese Almanacs, (in the China Review, Vol. I. No.* 4.) By Alfred Lister.
5. 欽定萬年書 *Kin ting wan nëen shoo.* "The Ten thousand years Calendar; published by Imperial authority."
6. 中西通書 *Chung se t'ung shoo.* "Chinese and Western Almanac." 1853—1865.

MANY of our readers will probably thank us, for bringing together under one heading, these several publications on the subject of Chinese comparative chronology. It is needless to dilate on the value of such works. Those who have had to do with the rendering of Chinese dates into European reckoning or *vice versa*, know how much time and trouble may be saved by a convenient manual. The annoyance consequent on the want of such has been more than hinted at by M. Lister, in a well-written paper quoted at the head of this article. Everything therefore that tends to smooth the way through this rugged labyrinth, should call forth the gratitude of the student of Chinese.

Probably the amplest system of

tables in this direction, is to be found in that voluminous compilation, "L'Art de Verifier les Dates;" but as this is beyond the reach of most readers, we turn to less pretentious works.

The great bulk of Mr. Williams' book is occupied with his translation of the list of comets observed in China, indicating a more than ordinary amount of preseverance. Although this has an indirect bearing on our subject, yet it is his appendix of tables that specially interests us. The first of these gives a list of the sovereigns of China, from the earliest antiquity down to the year 1863; which includes, not merely the name and length of the reign of each emperor, but also the names and dates of the various terms of years by which the reigns were designated.

For those who read Chinese, by far the safest and easiest authority to consult on this subject, is the fifth work named above, issued originally from the Astronomical Board at Peking. The first part is arranged according to the cycles of sixty years into which the Chinese portion off their history. Seventy-six pages are devoted to this table, each page divided into squares, six laterally and ten longitudinally, giving a square to every year, —just a page to each cycle. In these squares are inscribed the titles of the emperors, and all the chronological periods in their respective places. If the corresponding year B. C. or A. D. be written over the first square of each cycle, it is a very easy process to ascertain the corresponding date for any year from B. C. 2637 down to A. D. 1924, with the highest guarantee for accuracy.

As supplementary to the *Wan-neen shoo*,* there is another work in two volumes, entitled 歷代建元考 *Leih tae keen yuen k'aou*, which is very useful for occasional reference. It contains a complete list of the sovereigns of China, fabulous, legendary and historical; and not merely the orthodox dynasties registered in the *Wan neen shoo*, but also all the collateral dynasties, usurpers, and several of the surrounding nations. These are first given with the various designations of their reigns, in a chronological series; after which all these year designations are arranged in a table, on the principle of the tonic dictionaries; so that, when an unknown term occurs, it is easy to turn it up and discover to what period it belongs.

For those who have not a command of the Chinese character however, there are not a few tables of this class in European languages.

Among such, omitting earlier works we may refer to those of Gaubil,* Morrison,† Klaproth,‡ Gutzlaff,‖ Pauthier,§ Medhurst,¶ Ideler,** S. W. Williams,†† Martin,‡‡ Meritens,‖‖ Mayers §§ and others. Of all these, the most faulty and singular is that of Morrison, which by some freak of fancy he has compiled and published

* There is also a work in 12 books, bearing the same title, issued from the Imperial *Bureau* of Astrology, and bearing entirely on the rules of that art. It is a fine specimen of chromotype printing.

* *Traité de la chronologie Chinoise.* Paris, 1814.

† *A view of China for philological purposes.* Macao, 1817.

‡ *Verzeichniss der Chinesischen und Mandshuischen Bücher und Handschriften.* Paris, 1822.

‖ *A sketch of Chinese history, ancient and modern.* London, 1834.

§ *Chine, ou Description historique, geographique et litteraire de ce vaste empire d'apres des documents Chinois.* Paris, 1838.

¶ *China: its state and prospects, with especial reference to the spread of the gospel.* London, 1838.

** *Uber die Zeitrechnung der Chinesen.* Berlin, 1839.

†† *Chronology of the Chinese.* (In Chinese Repository, March, 1841.)

‡‡ *China; political, commercial and social.* London. 1847.

‖‖ *Liste alphabétique des nien hao.* (In Journal Asiatique, Mai-Juin, 1854.)

§§ *Chinese chronological tables.* (In Journal of the North-China Branch of the Royal Asiatic Society, December, 1867.)

backwards; while his dates are in error almost from beginning to end. The most correct on the whole is that of Klaproth, who only deviates one year on a single occasion from the *Wan neen shoo*, making the Posterior Tang dynasty commence in 924 instead of 923; but his list only commences in the year B. C. 163.

Mr. J. Williams' table is tolerably correct in the direct dynasties, as we only discover discrepancies in the dates of commencements of the Suy and Yuen; but in the Kin and other collateral dynasties, his numbers seem to be all out a few years. Bearing these facts in mind, if the student will take the trouble to correct these few figures, the table will be found to answer the end proposed.

These tables correspond sufficiently well for a series of years, and in a general way for any given year; but where accuracy of detail as to month and day are required, something further is necessary; for it must be remembered that the Chinese year is a lunar one, and their months, being actual lunations, do not correspond to our months. The first day of the Chinese year, is always the first day of the lunation in which the sun enters the sign Pisces; so that, for the present century, it may occur on any day between January 21st and February 20. Thus the latter portion of the Chinese year must to some extent overlap the following European year. The first publication of a comparative calendar of the Chinese and European days throughout the year, so far as we are aware, was by John Morrison in the Anglo-Chinese Kalendar, an annual commenced in 1832, and continued in one form or another up to a recent period. A practice has also prevailed of late years, at many of the printing-offices in Hongkong, Shanghae and other ports, of publishing annually single sheets with the comparative calendar for the current year. These are to be found both in English and Chinese.

But neither fly-sheets nor almanacs are likely to be preserved by most people, and hence they are unavailable for future reference. Those who are fortunate enough to possess the Chinese Repository will find the series for ten years in the volumes from 1841 to 1850.

It was a happy thought of Mr. Mayers, to publish in pamphlet form, his comparative series for the ten years from 1860 to 1869. The period however was too limited in its range.

Mr. Loureiro has greatly enlarged the usefulness of such a publication, by extending its length to a century, embracing the period from 1776 to 1876. The whole is divided into ten sections of ten years each, printed in a beautifully clear tabular form, rendering the work most easy of reference. It is perhaps not generally known, that the elements of such a table are to be found in the *Wan neen shoo*, beginning from 1624, and extending to the 100th year of the reigning emperor, new editions being issued in the successive reigns. To understand these data, it must be remembered, that besides the lunar year of 12 or 13 months, the Chinese have also an astronomical division of the solar year into 24 equal parts, denominated alternately 節氣 *tseih-k'e* and 中氣 *chung-k'e*, and as a general term including both, *tseih-k'e*. A list of these is given in Mayers' pamphlet, and also in Loureiro. They correspond very nearly to so many fixed days in our calendar from year to year, and had we no leap-year, they would correspond exactly. The native table gives seriatim the years of each reign, with their respective characters in the sexagenary cycle. Under each of these, follow the months in rotation in successive columns, with an indication that the month is 大 *ta*, "great" (30 days),

or 小, *seaou*, "little" (29 days). The cyclical characters for the 1st, 11th and 21st days of the month are then given; after which follow the day, hour and minute of the *tseĭh-k'e* and *chung-k'e* respectively for the month in question, these being fixed points in the sun's annual course, for the meridian of Peking. As it must sometimes happen that a month does not contain a *chung-k'e* (the instant the sun enters a sign of the zodiac), that is an intercalary month. As an example of the construction of this table, take the 9th year of Keen-lung, *kea-tsze* (1st of the sexagenary cycle)=A. D. 1744. The 3rd month consists of 29 days, the first days of the respective decades being the 16th, 26th and 36th days of the cycle. The term 穀雨 *kuh-yu* being the *chung-k'e* for the month, occurs on the 8th day of the month, and 23rd of the cycle, at 57 minutes past 2 *a. m.*, and the term 立夏 *leĭh-hea* (commencement of summer), being the *tseĭh-k'e* for the month, takes place on the 23rd of the month and 38th of the cycle, at 7 minutes past 2 *p. m.* Mr. Lister is likely to mislead his readers when he tells them that "the first day of the year is the beginning of spring, the last day of the year is the end of winter. Each season occupies exactly three months, and thus each begins with the first of the month, &c." The above extract from the *Wan neen shoo* will shew that Mr. Lister's statement is far from exact. The beginning of spring for the year in question, is actually on the 21st day of the 12th month of the preceding (civil) year. The writer just quoted is much nearer the truth, when he says:—"The middle of Spring and Autumn come within a few days of the Equinoxes, and the middle of Summer and Winter within a few days of the longest and shortest days." The Chinese terms 春分 *Ch'un-fun*, "Mid-spring," and 秋分 *Ts'ew-fun*, "Mid-autumn," are in fact the terms for the Spring and Autumn equinoxes; while 冬至 *Tung-che* and 夏至 *Hea-che*, the Winter and Summer solstices, represent not merely the shortest and longest days, but the very minutes of Mid-winter and Mid-summer.

With Mr. Loureiro's book then, we have the comparative calender as far back as 1776, and with the assistance of the *Wan neen shoo*, those who read Chinese, can with a little trouble, come at any day as far back as 1624. But the exigencies of history often require a date to be determined in earlier centuries. In view of such necessities, Mr. Loureiro gives in his Appendix, a simple table by which the corresponding days of week and month may be readily ascertained, for any period within 2000 years after Christ. This is convenient for European dates, but it is obvious, cannot assist us in regard to the Chinese. Yet the latter can be reckoned on the same principle, and tables have been computed for this purpose. Mr. J. Williams gives a series of eight such tables, marked A to H, which we will briefly notice. A contains the names and numbers of the terms in the sexagenary cycle. C gives the first year of each of the seventy-six cycles, from B. C. 2637 A. D. 1864. By means of these two, the European year corresponding to any *year* of which the cyclical characters and the name of the emperor are given, may be obtained. The same indeed may be reached with less trouble from the chronological table of Klaproth, who gives the cycle characters for the first year of every period. For the early ages Gaubil gives the same in roman letters; and for the whole range of history, the tables of Medhurst, Ideler and S. W. Williams, give the numbers of the respective years in the cycle.

The tables B, D and E furnish the

means of ascertaining the *day* of the sexagenary cycle for any date from B. C. 2561 to A. D. 2000. As six sexagenary cycles make 360 days, there is a surplus of five days to complete the common European year, and six days for leap-year; so that every year will be five or six days in the cycle in advance of the preceding. Thus if the 1st of January 1853, be 戊辰 *woo-chin*, the 5th day of the cycle, the 1st of January 1854, will be 癸酉 *kwei-yew*, the 10th; the same day of 1855 will be 戊寅 *woo-yin*, the 15th; that of 1856 will be 癸未 *kwei-wei*, the 20th; and the following being leap-year,* will be 己丑 *ke-chow*, the 26th. This surplus goes on accumulating for 80 years, when the remainder is exhausted, and the days of the cycle again take the same places as before. Gaubil first published tables of this kind in a European language;† but he has made them needlessly complex, by commencing his list of cycles with the year B. C. 2721, which necessarily makes the 35th cycle of 80 years commence with B. C. 1, and the following with A. D. 80. It must be remembered moreover, that these tables are calculated for the Julian æra‡; and in order to make them available for Gregorian dates, now used in nearly every European country, it is necessary, for any day between the change of style and March 1, A. D. 1700 to go back 10 days in the cycle; from February 28, A. D. 1700 to March 1, A. D. 1800, we must recede 11 days; and from February 28, 1800, to March 1, 1900, we must go back 12 days. The tables will then be found unfailing in their utterance, whether for old or new style.

Ideler has copied Gaubil's tables, with the very obvious improvement of making the first year of his octogenary cycle correspond with A. D. 1, giving for the first day of the Christian æra the cyclical term 丁丑 *ting-chow*, a term which necessarily recurs on the first day of every succeeding cycle of eighty years. Mr. Williams gives a table (B) of the cycle, the same as Ideler; but he has given a list (D) of the first years of the cycles after Gaubil; thus making the term for the first day of B. C. 1 to be 丁丑 *ting-chow*, instead of 辛未 *sin-wei* as Gaubil gives it, so that there is an error of one year throughout. Curiously enough however, in his direction for using the table, he has made a counter-error, by which the result of the first is eliminated. His rule is:—"For years A. D. subtract from the given year the next lower number in this second Table, and against the number thus ascertained the characters for the 1st of January in that year will be found." Had be designated the years in table D as the last of the cycle, instead of the commencement, all would have been right.

The following list comprises every year that is likely to be wanted in this connection:—

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* It may appear at first sight that we are tripping, in making 1857 a *leap-year*, but the *error* is only *apparent*. It must be remembered that the derangement in the rotation does not take place till February 29th; consequently the following new-year's day is the first affected by it.

† The 80 year cycle was known to the Chinese before the Christian æra. Hwae-nan Tsze a writer who lived in the 2nd century B. C., in the 3rd book of his work, mentions its use for determining the days in past times.

‡ The Julian chronology was used in China, under the name of 四分曆 *Sze-fun leih*, from A. D. 22 to 102, when it was superseded by the system known as 乾象 *Keen-seang*.

TABLE I.

FIRST YEARS OF THE PERIODS OF 80 YEARS.

B. C. 960	B. C. 480	A. D. 1	A. D. 481	A. D. 961	A. D. 1441
„ 880	„ 400	„ 81	„ 561	„ 1041	„ 1521
„ 800	„ 320	„ 161	„ 641	„ 1121	„ 1601
„ 720	„ 240	„ 241	„ 721	„ 1201	„ 1681
„ 640	„ 160	„ 321	„ 801	„ 1281	„ 1761
„ 560	„ 80	„ 401	„ 881	„ 1361	„ 1841

As before stated the years of these tables being Julian years, while they are perfectly adapted to the computation of all dates prior to the change of style in 1582, yet cause needless trouble to bring out new-style dates. To obviate this we give here a table of the 80 year cycle, adapted to the current chronology :—

TABLE II.

SEQUENCE OF DAYS OF THE SEXAGENARY CYCLE FOR JANUARY 1ST, DURING A PERIOD OF 80 YEARS.

1	乙丑	Yih-chow	33	28	丙戌	Ping-seuh	60	55	戊申	Woo-shin	7
2	庚午	Kang-woo	34	29	壬辰	Jin-chin	61	56	癸丑	Kwei-chow	8
3	乙亥	Yih-hae	35	30	丁酉	Ting-yew	62	57	己未	Ke-wei	9
4	庚辰	Kang-chin	36	31	壬寅	Jin-yin	63	58	甲子	Kea-tsze	10
5	丙戌	Ping-seuh	37	32	丁未	Ting-wei	64	59	己巳	Ke-sze	11
6	辛卯	Sin-maou	38	33	癸丑	Kwei-chow	65	60	甲戌	Kea-seuh	12
7	丙申	Ping-shin	39	34	戊午	Woo-woo	66	61	庚辰	Kang-chin	13
8	辛丑	Sin-chow	40	35	癸亥	Kwei-hae	67	62	乙酉	Yih-yew	14
9	丁未	Ting-wei	41	36	戊辰	Woo-chin	68	63	庚寅	Kang-yin	15
10	壬子	Jin-tsze	42	37	甲戌	Kea-seuh	69	64	乙未	Yih-wei	16
11	丁巳	Ting-sze	43	38	己卯	Ke-maou	70	65	辛丑	Sin-chow	17
12	壬戌	Jin-seuh	44	39	甲申	Kea-shin	71	66	丙午	Ping-woo	18
13	戊辰	Woo-chin	45	40	己丑	Ke-chow	72	67	辛亥	Sin-hae	19
14	癸酉	Kwei-yew	46	41	乙未	Yih-wei	73	68	丙辰	Ping-chin	20
15	戊寅	Woo-yin	47	42	庚子	Kang-tsze	74	69	壬戌	Jin-seuh	21
16	癸未	Kwei-wei	48	43	乙巳	Yih-sze	75	70	丁卯	Ting-maou	22
17	己丑	Ke-chow	49	44	庚戌	Kang-seuh	76	71	壬申	Jin-shin	23
18	甲午	Kea-woo	50	45	丙辰	Ping-chin	77	72	丁丑	Ting-chow	24
19	己亥	Ke-hae	51	46	辛酉	Sin-yew	78	73	癸未	Kwei-wei	25
20	甲辰	Kea-chin	52	47	丙寅	Ping-yin	79	74	戊子	Woo-tsze	26
21	庚戌	Kang-seuh	53	48	辛未	Sin-wei	80	75	癸巳	Kwei-sze	27
22	乙卯	Yih-maou	54	49	丁丑	Ting-chow	1	76	戊戌	Woo-seuh	28
23	庚申	Kang-shin	55	50	壬午	Jin-woo	2	77	甲辰	Kea-chin	29
24	乙丑	Yih-chow	56	51	丁亥	Ting-hae	3	78	己酉	Ke-yew	30
25	辛未	Sin-wei	57	52	壬辰	Jin-chin	4	79	甲寅	Kea-yin	31
26	丙子	Ping-tsze	58	53	戊戌	Woo-seuh	5	80	己未	Ke-wei	32
27	辛巳	Sin-sze	59	54	癸卯	Kwei-maou	6				

Mr. Williams' table E gives the several days throughout the year, on which the cyclical term is the same as on January 1st; which we here reproduce.

TABLE III.

The Days on which the Cyclical term for January 1st recurs.	
Common years.	*Leap years.*
March 2	March 1
May 1	April 30
June 30	June 29
August 29	August 28
October 28	October 27
December 27	December 26

One other condition is necessary, in order to enable us to pick out a Chinese date. We must know whereabout the Chinese month stands in our calendar. To accomplish this Mr. Williams gives us two tables, F and G. In the former are registered the first year of every lunar cycle of 19 years, from B. C. 609 to A. D. 1900. The second gives the proximate European date, for the 1st day of each Chinese moon, during the whole cycle. These are computed for Julian years; consequently for new style, there is a discrepancy, between the two tables, of two years in each cycle. With the rectification of this for new style, we here transfer these two tables.

TABLE IV.

First Year of each Lunar cycle of 19 years, from B. C. 611 to A. D. 1898.

B.C.	440	250	60	112	302	492	682	872	1062	1252	1442	1632	1822
611	421	231	41	131	321	511	701	891	1081	1271	1461	1651	1841
592	402	212	22	150	340	530	720	910	1100	1290	1480	1670	1860
573	383	193	3	169	359	549	739	929	1119	1309	1499	1689	1879
554	364	174	A.D.	188	378	568	758	948	1138	1328	1518	1708	1898
535	345	155	17	207	397	587	777	967	1157	1347	1537	1727	
516	326	136	36	226	416	606	796	986	1176	1366	1556	1746	
497	307	117	55	245	435	625	815	1005	1195	1385	1575	1765	
478	288	98	74	264	454	644	834	1024	1214	1404	1594	1784	
459	269	79	93	283	473	663	853	1043	1233	1423	1613	1803	

TABLE V.

APPROXIMATE TABLE OF THE FIRST DAY OF EACH MOON FOR EVERY YEAR OF THE LUNAR CYCLE OF 19 YEARS.

1	Jan. 23	Feb. 22	Mar. 22	Apr. 21	May 21	June 19	July 18	Aug. 17	Sep. 15	Oct. 14	Nov. 13	Dec. 12	Jan. 11
2	Feb. 10	Mar. 11	Apr. 11	May 10	June 9	July 8	Aug. 6	Sep. 5	Oct. 4	Nov. 3	Dec. 2	Dec. 31	
3	Jan. 30	Mar. 1	Mar. 31	Apr. 30	May 29	June 28	July 27	Aug. 25	Sep. 24	Oct. 23	Nov. 22	Dec. 21	Jan. 20
4	Feb. 18	Mar. 19	Apr. 18	May 17	June 16	July 15	Aug. 14	Sep. 12	Oct. 12	Nov. 10	Dec. 10	Jan. 8	
5	Feb. 7	Mar. 8	Apr. 7	May 6	June 5	July 5	Aug. 3	Sep. 2	Oct. 1	Oct. 31	Nov. 29	Dec. 29	
6	Jan. 27	Feb. 26	Mar. 27	Apr. 26	May 25	June 24	July 23	Aug. 22	Sep. 20	Oct. 20	Nov. 19	Dec. 18	Jan. 17
7	Feb. 15	Mar. 17	Apr. 15	May 14	June 13	July 12	Aug. 11	Sep. 9	Oct. 9	Nov. 8	Dec. 8	Jan. 6	
8	Feb. 5	Mar. 5	Apr. 4	May 3	June 1	July 1	Aug. 1	Aug. 29	Sep. 27	Oct. 27	Nov. 26	Dec. 26	
9	Jan. 24	Feb. 23	Mar. 24	Apr. 23	May 22	June 20	July 20	Aug. 18	Sep. 17	Oct. 16	Nov. 15	Dec. 14	Jan. 13
10	Feb. 12	Mar. 14	Apr. 12	May 12	June 10	July 9	Aug. 8	Sep. 6	Oct. 5	Nov. 4	Dec. 4	Jan. 2	
11	Feb. 1	Mar. 3	Apr. 2	May 1	May 31	June 29	July 28	Aug. 27	Sep. 25	Oct. 24	Nov. 23	Dec. 22	Jan. 21
12	Feb. 20	Mar. 21	Apr. 19	May 19	June 18	July 17	Aug. 15	Sep. 14	Oct. 13	Nov. 12	Dec. 11	Jan. 9	
13	Feb. 8	Mar. 10	Apr. 8	May 8	June 7	July 6	Aug. 5	Sep. 3	Oct. 3	Nov. 1	Dec. 1	Dec. 30	
14	Jan. 29	Feb. 27	Mar. 29	Apr. 27	May 27	June 25	July 25	Aug. 24	Sep. 22	Oct. 22	Nov. 20	Dec. 20	Jan. 18
15	Feb. 17	Mar. 18	Apr. 16	May 16	June 14	July 14.	Aug. 13	Sep. 11	Oct. 11	Nov. 10	Dec. 9	Jan. 8	
16	Feb. 6	Mar. 7	Apr. 5	May 4	June 3	July 2	Aug. 1	Aug. 30	Sep. 29	Oct. 29	Nov. 27	Dec. 27	
17	Jan. 26	Feb. 24	Mar. 26	Apr. 24	May 23	June 22	July 21	Aug. 20	Sep. 18	Oct. 18	Nov. 16	Dec. 16	Jan. 15
18	Feb. 14	Mar. 15	Apr. 14	May 13	June 11	July 11	Aug. 9	Sep. 7	Oct. 7	Nov. 6	Dec. 5	Jan. 4	
19	Feb. 3	Mar. 5	Apr. 3	May 3	June 1	June 30	July 30	Aug. 28	Sep. 26	Oct. 26	Nov. 24	Dec. 24	

In Chinese history, the day of the month is seldom if ever given; only the year, the month, and the day in the sexagenary cycle. Our table II will answer for the computation of any day from February 28, A. D. 1800 to the end of the 19th century. For the preceding century, it will be necessary to advance one day in the sexagenary cycle. For the 17th century, two days must be added; and from the change of style, up to March 1st A. D. 1600, three days must be added.

For any old-style or Julian date, twelve days in the sexagenary cycle must be added. Otherwise, by taking the column of figures on the right in Table II, the table may be used without any additions.

Table V as it stands will give the dates for any new-style year within a day or two; and for old style by subtracting about nine days.

With this apparatus then, suppose we have the Chinese date 道光 Taou-kwang 3rd year, 4th month, and 甲辰 *Kea-chin* (41st) day of the cycle, for which we want to know the equi-

valent in the European calendar.

Having ascertained that the 3rd year of Taou-kwang corresponds nearly to 1823, we look in Table IV, and find that year is in the lunar cycle commencing with 1822, being consequently the 2nd year of the same. In Table V, we find the 1st day of the 4th moon of that year is somewhere about May 10th. By Table I we see that 1823 must be in the octogenary cycle commencing with 1761, of which it will be the 63rd year. Table II gives 庚寅 *Kang-yin* as the cyclical term for January 1st of the 63rd year. From Table III, we see that the same characters indicate May 1st. *Kang-yin* being the 27th day of the cycle, and corresponding to May 1st, *Kea-chin* the given term, being the 41st of the cycle, must be May 15th, which is the day sought.

In the native catalogues of eclipses, we find one took place in the 50th year of 隆乾 Keen-lung, the 7th month, and 戊申 *Woo-shin* day (45th of cycle). This is the year 1785, being the 2nd of the lunar cycle beginning 1784. By Table V, the 1st day of 7th month of the 2nd year is about August 6. The year 1785 is the 25th in the octogenary cycle beginning 1761. The term for January 1st of the 25th year in this cycle is 辛未 *Sin-wei*. Advancing one for the century elapsed, gives 壬申 *Jin-shin* (9th of cycle). This term corresponding also to June 30, by tracing down the cycle, we find 戊申 *Woo-shin*, the 45th, is the term for August 5th, which is the day required, being the 1st of the 7th month.

Try an old-style date by the same rules. For instance in the 新唐書 *Sin tang shoo*, "New History of the Tang dynasty," we find in the 12th year of 貞觀 Chin-kwan, 2nd month, and 甲子 *Kea-tsze* day (1st of cycle), the 獠 Leaou tribe in 巫州 Woo-chow rebelled. The year in question corresponds to A. D. 638, which by Table IV is the 14th year of the lunar cycle, the 2nd month of which began within about 9 days of February 27. The year 638 is the 78th of the octogenary cycle, against which number in Table II we find 己酉 *Ke-yew* (46th day) for January 1st; add 12 days for old style, gives 辛酉 *Sin-yew* (58th), being the term for March 2nd also; so that *Kea-tsze* would be on March 5th, A. D. 638.

Mr. Williams' Table H is a list of the 24 *Tseĕh-k'e*, previously alluded to. This is followed by a double table, of the ancient Chinese signs of the zodiac, and a translation of our twelve signs, which were imported into China from central Asia, by the Buddhists during the Tang dynasty.

Having already referred to Mr. Lister's admirable article, should our previous remarks appear somewhat hypercritical, we desire to acknowledge the general vein of good sense running through it, and the number of excellent suggestions it contains. We venture to make one more quotation, assured that it will commend itself to the judgment of all our readers:—"It is a question worthy of consideration whether an almanac prepared under European supervision, and containing nothing but what is scientifically true, would sell amongst the Chinese. I am not aware whether the experiment has been tried, and the cost of a series of failures, as it would perhaps inevitably be at first, would be considerable. Still I cannot help thinking the attempt worth making. There is no reason why the twenty-four dutifulnesses, and the twelve moral stories, and the eight lions of Canton, and the twenty-eight constellations should not be retained. Everything that possibly can be kept should be kept. But instead of what is demonstrably false, there should be substituted what, without being aggressive, is true and useful."

The proposal is a good one, and

worthy of the attention of philanthropists who have the welfare of the Chinese at heart. Meanwhile we may mention that such an enterprise is by no means a novelty among Protestant missionaries. From 1843 to the present time, we believe it has been customary with one or other of the missions to issue serials of this class; and it would be easy to name several tens of issues. Although pecuniary considerations have not much influenced their circulation, still they have been frequently sold to the natives. But we confess to a belief that in circulating such publications, the commercial element might be much more largely introduced with advantage.

As a specimen of one of the most popular of the class, we refer to the 6th title at the head of this article, the *Chung se t'ung shoo* "Chinese and Western Almanac," by the Rev. J. Edkins, which appeared for twelve or thirteen years; and it is to be regretted that it is now discontinued. Besides the usual matter of a calendar, there was some twenty to thirty additional leaves, about half of which was occupied with religious matter, the remainder being filled with subjects of scientific or literary interest. A brief analysis of the issue for 1854, will give a general idea of the character of these little books. A preface of two leaves is followed by two more of instructions for understanding the calendar, and the contents. Next is the 24 annual terms calculated for Peking, with the corresponding days in the European calendar. Next is a list of thirty-two names of Chinese provinces and countries in various parts of the world, with the equation of time for each. After that full details are given of two lunar and two solar eclipses, calculated for both Peking and Shanghae. The following thirteen leaves contain the thirteen months of the calendar; which are thus detailed:—The number of the month, with the indication that is great or little, and its characters in the sexagenary cycle, in large type. Under this in small type we have the minutes of the *tseĕh-k'e* and *chung-k'e* for the month, with the native name of the sign entered by the sun; also the days of moon's apogee and perigee. At the head of the page over the respective days are given the moon's quarters. The days of the month stand in successive columns, each marked by its term in the sexagenary cycle. Under every Sunday is a text from the Holy Scriptures. Under the other days are given the various celestial phenomena; thus 1st month, 2nd day, Time of sunrise and sunset for Keang-nan. 3, Moon's ascending mode. 6, Time of equinoctial point passing the meridian. 7, Beginning of spring. Sunrise and sunset for Keang-nan. 10, Conjunction of Saturn with the sun. 11, Superior conjunction of Mercury with the sun. 12, Sunrise and sunset for Keang-nan. 13, Aphelion of Venus. 17, Sunrise and sunset for Keang-nan. 19, Aphelion of Mars. 23, *Yu-shwuy chung-k'e.* Sunrise and sunset for Keang-nan. 25, Sun before clock, 13′ 49″. 27, Conjunction of the moon with Jupiter. 28, Sunrise and sunset for Keang-nan. On the lower part of the page are given the corresponding dates in the European calendar, the days marked in rotation by the 28 zodiacal constellations, according to native custom, so that 4 of the 28 recur in succession, to each day in the week. In the appendix to the calendar we have a variety of articles, on,—An instance of strong faith,—Incentives to virtue,—Transforming power of the Holy Spirit,—Life of Paul,—Seas mentioned in Scripture, with map,—Hills mentioned in Scripture. Then follows an elementary paper on the Theory of Attraction, in 22 sections,—and an outline of the Principles of Optics, in 5 sections, with a plate.

This will give a tolerably fair idea of the character of these almanacs, of

which the supplementary matter was always fresh from year to year. Whether such matter is likely to be as popular as the twenty-four dutifulnesses, and the twelve moral stories, we hesitate to say; but it strikes us that Mr. Lister's desiderata are to a great extent met,—by giving what is true and useful, instead of what is demonstrably false. We cannot see however how such can be given, without being aggressive;—believing that truth must necessarily be aggressive on the domain of error. Large numbers of these almanacs have been put into circulation, and not a few of them have been preserved. The fact is significant that the old numbers are frequently enquired for by the natives; and as they are sometimes quoted in native works, we think there is reason to conclude that they have had an influence for good on the native mind.

Although we have only referred to the annual issued by Mr. Edkins, we by no means overlook the useful works of the same kind published by Dr. McCartee, Dr. Ball and others, some of which were in the field long before the *Chung si t'ung shoo.*

The Foreign Missionary; his Field and his Work. By Rev. M. J. Knowlton, D.D., Missionary to China. Philadelphia: Bible and Publication Society, 530 Arch Street. 1872.

If any of our readers have not yet read this volume, we recommend them by all means to do so. The thanks of the Christian public are due to Dr. Knowlton for his timely monograph. No one has a better right to speak on the subject, and we receive his utterance as that of a man who speaks of what he knows, and testifies of what he has seen. "The Great Commission" by Dr. Harris, the works on "Christian Missions" by Dr. Winter Hamilton, "Foreign Missions" by Dr. Rufus Anderson, and others we could name, are the profound thoughts of learned and earnest men, and as such naturally command attention and respect; but the writer of the volume before us has this great advantage, that he addresses his readers from the platform of eighteen years personal experience. In his opening page he enlists our sympathies by the following remarks:—"The novelty and romance of missions have passed away. Hence, what is now demanded by intelligent Christian readers of missionary productions, is not merely amusing or thrilling narratives, nor pathetic appeals, nor grandiloquent generalizations and speculations respecting the 'glorious missionary enterprise,' but reliable facts and fundamental principles. .....The missionary enterprise having passed through its difficult period of incipiency, its 'heroic age,' and nearly through its 'played out' or 'old story' period, seems now to be entering on its fourth and most healthy stage of progress, in which missions shall be prosecuted, not from novelty or sympathy or spasmodic impulse, but from an abiding sense of obligation founded on the love of Christ and the will of God." In the following pages the author speaks with no uncertain sound. Starting with the assumption that the beau ideal of the Christian church is really a missionary organization, he takes a view of its relation to the world in various aspects. The slow process by which it has come to realize and acknowledge its position and responsibilities is dwelt upon. Under the highest of all teaching, how little were the apostles conscious of the scope of their Master's mission while he was with them on earth; and it must have

appeared to them an almost unsolvable enigma, when they heard from his own lips the parting injunction,—"Go ye into all the world, and preach the gospel to every creature." "It required the powerful teaching of the Holy Spirit," to bring to mind the Saviour's words, and to reveal to them the great fact, that to the Gentiles also, God had "granted repentance unto life." Once alive to the magnitude of their vocation, the entire being of these holy men was offered a living sacrifice to the cause; and so rapidly did the work go forward, "that before the close of the second century, the gospel had been preached and churches organized throughout Palestine and most of Asia Minor, through Macedonia, Greece, the Islands of the Ægean Sea, along the coast of Africa, and throughout Egypt and Libya; at Rome, in Gaul, in Spain, in Germany, and in Britain, and throughout Asia, even as far as India and China." What an idea does this give of the activity of the early church; and what lessons are to be learnt from the history of subsequent ages of development and obscuration. How can we account for the cloud that came over church life, and which was but partially and very gradually swept away after revival had begun in the seventeenth century? Speaking of this the author says:—"As an illustration of the prevailing spirit of the period, it may be mentioned, that at a meeting of Baptist ministers in Northampton, England, in 1787, Mr. Ryland called on the young men present to propose a topic for discussion. William Carey rose and proposed for consideration this question, 'Have the churches of Christ done all they ought to have done for heathen nations?' Mr. Ryland sprang on his feet, and in tones of thunder cried out, 'Young man, sit down; when God pleases to convert the heathen world, he will do it without your help or mine either.'"

We cannot follow Dr. Knowlton through the various topics he discusses in a masterly style,—the duty of pastors,—the motives to engage in the work,—the nature of the work, &c. His estimate of the qualities required in a missionary is certainly a high one,—we will not say too high;—but higher and more varied probably than is often found in the same man as a Christian teacher, either at home or abroad. We respect his dictum however, and feel that he is far nearer the truth than are the prevailing ideas on the subject. We think he might advantageously have said a little more on diversities of gifts. His concluding chapter on the speedy diffusion of the gospel throughout the world, is an admirable summary, in which he has set in a striking light, the international status of Protestant nations, and their consequent responsibilities. In reading the book we are conscious of something of the impression produced in other days, by the perusal of that excellent little volume, Swan's "Letters on Missions."

Illustrations of China and its people. A series of two hundred photographs, with letterpress descriptive of the places and people represented. 4 vols. By J. Thomson. F. R. G. S. London: Sampson Low, Marston, Low and Searle, Crown Buildings, 188, Fleet Street. 1873–1874.

The production of a work of this kind, by the almost unaided efforts of a single artist, says not a little for the enterprise and skill of the author. Five years wandering in China in furtherance of the interest of art, is deserving of a substantial return; and exposed as Mr. Thomson has been to numerous perils and difficulties in carrying out his plan, we congratulate him on the

successful accomplishment. We have had many books of travel in China, illustrated by plates, of every shade of accuracy and merit; but the present four folio volumes stand alone as a pictorial view of China, with descriptive letterpress. The latter indeed, though the subordinate portion, is compiled with a care, and marked by a terseness and pointedness of expression, singling it off from the ephemeral productions of casual visitors to the ports of China and the Great Wall. But were the book issued without letterpress at all, the plates are sufficient to give a clearer notion of China and the Chinese to a foreigner, than anything that has been published hitherto. While the life-like representations of places and people must be a revelation to dwellers in the west, it is peculiarly gratifying to old residents in China, to have these permanent mementoes of the scenes with which they are familiar. Mr. Thomson has judiciously arranged his views on the geographical principle, and has varied the character of the scenery selected. The placid river and the mountain stream, the luxuriant foliage of the Formosan wilds, and the weird grandeur of the romantic gorges on the Upper Yang-tsze; mountain scenery, rural scenery, city scenery, the dwellings of the rich and the hovels of the poor; the student, the merchant, the mechanic, trades and occupations the most diverse; every class from the prince to the beggar is represented, and all actual portraits. The views of buildings are well calculated to correct those European ideas of Chinese architecture, which have found expression in such extraordinarily imbecile erections as the so-called Chinese pagoda at Kew. We incline to think the lovers of art will find some *morceaux* to admire even. The bronze temple at Wan-show shan is a gem; the Mongol astronomical instrument in the fourth volume, is calculated to raise our conceptions of Chinese art in the age of Kubla khan; and the great white marble cenotaph to the Banjin Lama outside the north wall of Peking is interesting as a modified specimen of Tibetan architecture, and is also one of the most magnificent structures in the east. The variety of races in the Celestial empire find their types in the work. Not merely is the marked difference apparent between the southern Chinaman and the native of the north; but we find the Formosan savage, the Mongol and the Manchu all depicted from the life. As a whole the work is instructive as it is attractive, and is well deserving the place which it will occupy on the drawing-room tables of the votaries of taste; the value of the work as a series of photographs, being greatly enhanced by the permanency of impression secured by the new autotype process.

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1. *Report of the Medical Missionary Society in China, for the year* 1873. Hongkong: printed by De Souza & Co. 1874.
2. *The 27th Annual Report of the Chinese Hospital at Shanghai. Under the care of Dr. James Johnston. From 1st January to 31st December*, 1873. Shanghai: printed at the "North-China Herald" office. 1874.
3. *Twelfth Annual Report of the Peking Hospital, for* 1873, *in connection with the London Missionary Society.* By John Dudgeon, M.D., C.M. Shanghai: Presbyterian Mission Press. 1874.

We are glad to welcome the periodical appearance of these pamphlets, which tell of an unmistakeable amount of benefit conferred on suffering humanity; and record the continued operation of an agency, which perhaps more than any other outcome of Christian life, has drawn forth the sympathy of the outside world.

At the beginning of this year, the Medical Missionary Society held its thirty-fifth annual meeting in Canton; and under the able conduct of Dr. Kerr, the medical officer, its efficiency seems rather to increase from year to year. Upwards of twenty thousand cases were attended to at the Canton hospital during 1873, and the ward accommodation has been enlarged. Religious services have been regularly conducted with the patients, by Rev. C. F. Preston and others. In addition to his other labours Dr. Kerr has been able to prepare for the press several medical and chemical works in Chinese. The branch dispensaries at Sai-nam 30 miles west of Canton, under the charge of Rev. R. H. Graves, M.D. and at Fu-mun in the adjoining district, under Rev. E. Faber, have both been carried on with satisfactory results.

The Shanghai hospital, founded by Dr. Lockhart, has been a necessity to the settlement for many years past; and under the careful direction of the present medical officer Dr. Johnston, much has been done for the comfort and convenience of the patients. So highly have these services been appreciated, that a very much enlarged and more commodious building has been erected during the year at a cost of more than four thousand taels, raised by voluntary subscriptions. 485 patients were treated in the wards last year, and 12,338 new cases were prescribed for. Dysentery was not so prevalent as formerly; 30 cases of opium poisoning were under treatment, nearly all cured.

Dr. Dudgeon enters more into details regarding many of his cases; and it is obvious his professional labours in Peking have thrown him into a sphere of great influence, No amount of work appears too much for him, and we are glad to see that apart from his numerous calls to attend to the physical ailments of the natives, he can also find the time and the taste to do a very important service, in his efforts for their religious and intellectual enlightenment. We find during the past year a total of 18,300 patients of all kinds. On looking over the details, we are struck with the difference in the classes of disease that occur in different parts of the empire, and are gratified by the thought, that there are very few but must give way under the treatment at our Christian hospitals.

Report for the year 1873-74, *of the Mission Schools, connected with the Rhenish Missionary Society in China*, by Rev. F. Hübrig. Hongkong: printed by De Souza & Co.

These schools we understand were established by the Berlin Missionary Society, but the latter having united with the Rhenish Missionary Society, the schools have been transferred to the same management. It appears they are supported by local subscriptions, of which the viceroy of the two Kwang heads the list with $100. The total collected by Mr. Hübrig for the year is $1,063. 50, and by Mr. Nacken, $415. There is a boarding-school in Canton with 34 pupils, who undergo a graduated course of instruction in Chinese literary and colloquial studies; a portion of two days in the week being devoted to German. During the year one of the pupils was attacked by leprosy, and on payment of an entrance fee of 10 *taels*, was admitted into a leper colony. But as the institution only makes an allowance of 25 cents a month to each occupant, sufficient to rent a room, Mr. Hübrig has to supplement it by $2 for the lad's support. According to his ability, he preaches the Gospel among the inmates. Mr. H. has also three boys'

and one girls day-schools in Kwui-shen, one in Fayen and one in Nam-hyung, under native teachers. Mr. Faber at Fumun has five boarders, twenty years old and above, at a cost of $150. He devotes a good deal of time to instructing them in the German language. From Fukwing, Mr. Nacken reports a day-school with about twenty scholars, the number of boarders is not stated, but some of the latter are partly supported by relatives. Mr. Pritzsche reports two schools under his care at Long-hëu and Phak-myong, about fourteen boys in each. From October to February, it is customary for the native schools in that neighbourhood to be closed, and the missionary to his regret, is obliged to follow the custom. We trust much good will follow the leavening influence of such schools through the country.

Through an oversight, the following notes to Dr. Martin's article on "The Metric System for China," were omitted when the article was going through the press.

Foot note to p. 64. "Terrestrial arcs had been measured before, and many have been measured since; but amongst them all, the measurement of Delambre and Méchain is unique in the object for which it was effected."

In the following table, Dr. Martin gives the Chinese terms by which he proposes to transfer the French, with their equivalents in Chinese measurement.

"N. B. The French terms are given in their anglicized form, as found in Webster's Dictionary. The Chinese forms are purposely abbreviated. The corresponding Chinese measures are based on a brass rule, supplied by an officer in the Imperial Board of Works."

MEASURES OF LENGTH.

		尺	寸*			寸	分	厘	毫†
Meter	每得 =	3.	1.	Decimeter	第細每 =	3.	1.	0.	0.
Dekameter	第每 =	31.	0.	Centimeter	桑的每 =		3.	1.	0.
Hektometer	桑每 =	310.	0.	Millimeter	蜜力每 =			3.	1.
Kilometer	蜜每 =	3100.	0.						

LAND MEASURE.

Are	阿爾 =	3.84400	Chinese 畝.
Hectare	桑阿 =	384.40000	„ „
Centare	桑的阿 =	.03844	„ „

MEASURES OF VOLUME.

Liter	笠得.	Kiloliter	蜜笠.
Dekaliter	第笠.	Deciliter	第細笠.
Hectoliter	桑笠.		

WEIGHTS.

Gramme	喀麻.	
Dekagramme	第喀.	
Hectogramme	桑喀.	
Kilogramme	蜜喀 =	26.6 庫平兩 or Treasury *leang* or *teals*.
Quintal	桑蜜喀.	
Millekilogramme	蜜蜜喀.	
Decigramme	第細喀.	
Centigramme	桑的喀.	
Milligramme	蜜力喀.	

* 尺 *chih* is the Chinese "foot." 寸 *tsun* is the "inch."

† 分 *fun* is $\frac{1}{10}$ of an inch. 厘 *le* is $\frac{1}{10}$ of a *fun*. 毫 *haou* is $\frac{1}{10}$ of a *le*.

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NOTES ON CHINESE MEDIÆVAL TRAVELLERS TO THE WEST.

BY E. BRETSCHNEIDER, M.D.

INTRODUCTION.

CHINESE literature, so vast in extent, contains very considerable accounts of the geography of Asia at different times, and of the peoples living formerly in that part of the ancient world. The greater part of these accounts of Asiatic peoples beyond China proper, is to be found in the histories of the various dynasties, which have up to the present time successively ruled in China. At the end of each of these dynastic histories, twenty-four in number, a chapter more or less extensive is found devoted to the foreign countries and peoples, who came in contact with the Chinese empire. They are generally termed 四夷 *sze-yi*, "the four kinds of barbarians" (in allusion to the four quarters of the globe). These notices were probably collected by Chinese envoys sent to those countries, or compiled from the reports of envoys or merchants of those countries coming to China. Almost all Chinese works treating of foreign countries, drew their accounts from these sources; and even the celebrated geographer and historian *Ma Tuan-lin*, who wrote under the Mongol dynasty, has for the greater part compiled his excellent work, the *Wen hien t'ung k'ao*, from the dynastic histories.

Another category of Chinese accounts of foreign countries, is drawn up in the form of narratives of journeys undertaken by Chinese. It seems the Chinese never travelled for pleasure, or visited distant countries for the purpose of enlarging the sphere of their ideas, as Europeans are accustomed to do. All the narratives of travel we meet in Chinese literature, owe their origin either to military expeditions, or official missions of the Chinese emperors, or they were written by Buddhist or other pilgrims, who visited India or other parts of Asia, famed for their sanctity. The number of such reports, written by Chinese travellers, on different parts of Asia beyond China is by no

means inconsiderable. They often contain very valuable accounts regarding the ancient geography of Asia; but it is not easy to lay them under contribution, in elucidating this subject in a European scientific sense. Generally it is difficult to search them out; for they do not exist as separate works, but lie concealed among the numerous volumes of the Chinese collections of reprints or *ts'ung shu*. A great part of these interesting ancient narratives of travels have been lost, and their existence in former times is only known by ancient catalogues or by the quotations of other Chinese authors.

In order that western science may profit by the study of these narratives it is necessary, not only that they be correctly translated, but these translations require a great number of explanations, without which they would still remain unintelligible to *savants* unacquainted with the Chinese language and the Chinese manner of viewing things, so different from our way of looking at the same.

I intend in the present papers, to give some translations of ancient Chinese accounts of travels to western Asia, and will try to explain them, as far as my knowledge and the means of reference at my disposal will permit. But I will confine my investigations solely to the period embraced by the 13th century, the period of the development, and the zenith of the power of the Mongols in Asia. It seems that at that time eastern Mongolia was connected with Persia and Russia by great highways through central Asia, passing through countries which, notwithstanding the spirit of enterprise and discovery of our present century, remain still (for a great part at least) as far as Europeans are concerned, as little known as the interior of Australia. The Chinese and Mongol writers record, that *Tchinguiz Khan* on his expedition to western Asia, in 1219, first established these roads, and had many difficulties in leading them through the inaccessible mountains, which in some places stopped the passage. It is further related, that Tchinguiz Khan's successor *Ogotaï Khan* established on these roads military stations on a large scale. At that time considerable Mongol armies were sent repeatedly to the far west, overrunning western Asia, and the eastern part of Europe. Couriers passed hither and thither, as well as envoys from different western kingdoms; and even the kings themselves were often obliged to render homage in person to the great Khan, at his residence in the depths of Mongolia. We learn from the Russian annals, that three Russian grand-dukes were forced to undertake the long and painful journey to Caracorum, in order to obtain their investiture from the Great Khan. One of them, the *Grand-duke Yaroslaw* died on his way home in 1246. We know no particulars regarding these journeys of Russian grand-dukes, but another sovereign of the

west, *Haïton*, the king of Little Armenia, has described his journey to the court of *Coujouc Khan* in 1246. About the same time, Pope Innocent despatched the Franciscan monk *Plano Carpini* to Caracorum, and some years later another Franciscan monk *Rubruquis* visited the court of the *Great Khan Mangou*. Descriptions of both journeys have come down to us. Finally the great traveller *Marco Polo* traversed central Asia towards the end of the 13th century, and left behind detailed accounts of the countries he visited, which have been for several centuries the subject of learned investigations and commentaries of distinguished orientalists.

Considering the rich material furnished by these European mediæval travellers in relation to the knowledge of the ancient geography of central Asia, and the detailed accounts on the same subject given by several Persian authors, contemporary with the rise of the Mongol empire,—it seems to me, that some notices about what the Chinese authors of the same period say regarding central and western Asia, will present some interest. Besides numerous statements relating to the above-mentioned countries, found scattered in the History of the Yüan (or Mongol) dynasty (元史), and other Chinese historical works treating of the Mongols, there exist three narratives of journeys to the far west, published during the Yüan dynasty, and these form the subject of the following pages. But before entering upon the examination of them, I may be allowed to say a few words, intended more for readers unacquainted with Chinese, on the translations of ancient Chinese historical and geographical documents into European languages.

I need not mention, that the Chinese language for an European mind is the most difficult in the world. It is generally believed in Europe, that this language is a very rich one (the number of characters being estimated at 80,000, of which the great Dictionary of Kanghi explains about 40,000), and that every conception is expressed by a separate character. This view is not correct. The number of characters we meet in Chinese books is limited; some estimate them at 5000 only, and most of the characters have numerous meanings, which depend upon their combination with other characters, upon the branch of science of which the book treats, and often also upon the time at which the book was written. The character 實 *shi* for instance means *really*, but in botanical works the *fruits of plants* are designated by this hieroglyph. For the understanding of Chinese books, it is therefore not sufficient to know the meaning of the single characters, but their position must be taken into consideration, as well as their combinations with other characters. In translating from the Chinese, the principal ques-

tion is the understanding of groups of words in their connection, or phrases, not of single words; for very often the single characters in a phrase lose completely their original meaning. In the dictionaries for example, you find 駙 *fu* to assist and 馬 *ma* horse. But 駙馬 is not "an assistant horse," but is used in Chinese historical writings always to designate the *son-in-law of the emperor.* Chinese literature is very rich in such combinations, and phrases formed by two or more characters; and the original meaning of the characters, in most of the cases, does not serve to explain the phrases. It is in vain then that you look for them in the dictionaries; the greater part, although often unknown to our European sinologues, have came down by tradition to the Chinese of the present day, and they are so familiarized with these terms, that they consider it superfluous to incorporate them in the dictionaries. A Chinese dictionary in a European language, with a good collection of phrases, is still a desideratum. At least all existing dictionaries are of no value to the reader as regards the Chinese historical style, and if he consults only Morrison's or other dictionaries, he runs the risk of committing the greatest mistakes.

In Chinese historical writings or narratives of journeys, one meets with a great many proper names. The Chinese in rendering names of countries or men, are obliged to represent every syllable of the name by a similar-sounding hieroglyph (it is known that all Chinese words are monosyllabic). As every hieroglyph has a meaning, it is sometimes difficult for a European scholar, translating without a native teacher, to distinguish whether the characters represent only sounds, or whether they must be translated. I will, further on, show how often European translators have committed errors of this kind.

Another difficulty for the European reader of Chinese books, arises from the complete ignorance of the Chinese of our system of punctuation. They have some characters which denote the end of a period, but they seldom make use of them; and generally one finds no break in a whole chapter; so that the reader must decide for himself where a point is to be supplied. An erroneous punctuation sometimes changes the sense of the whole period, or even the whole article.

Since the Catholic missionaries first became acquainted, some centuries ago, with China and its immense literary treasures, the learned world in Europe has been much taken up with the accounts of these missionaries and their translations of Chinese books. It has been found, that the Chinese historical works contain numerous statements about the people and countries of Asia and their histories, and notices of the early intercourse between China and the peoples of western Asia and even of Europe. We possess at present numerous translations from

the Chinese, designed to throw light on the ancient history and geopraphy of Asia. The number however of sinologues engaged in this department of investigation is not very large, and I think when enumerating *Visdelou, Gaubil, Du Mailla, Deguignes, Klaproth, Rémusat, Stan. Julien, Pauthier, Father Hyacinth, Archimandrite Palladius,* and *Prof. Wassilyeff*, I have mentioned the most conspicuous amongst them. As regards the exactness of these translations, it seems to me they must be classed in two categories, one consisting of translations made with the assistance of Chinese scholars, or at least by sinologues who studied in China; and the other of translations published in Europe by self-taught sinologues, who never had the opportunity of consulting a native. The translations of Hyacinth, Palladius and Wassilyeff always render the exact sense as it is understood by erudite Chinese of the present day; but if one compares the translations of these Russian sinologues with those of Rémusat, Klaproth, &c., there will be often found a great divergence in their interpretation of the Chinese phraseology. Klaproth and Father Hyacinth hold, without doubt the first places amongst the orientalists engaged in the investigation of the ancient history of central and eastern Asia. But, although the translations of Hyacinth are more numerous and more correct than those of Klaproth, I am far from assigning the former the first place; for Klaproth has rendered immense services by his critical researches into Chinese literature, and the comparison of the statements of the Chinese with the acounts given by western peoples;—whilst in Hyacinth's translations, one is struck with the complete absence of criticism. Hyacinth gives always a translation very true to the original, but it is very seldom he ventures upon a conclusion. He was well acquainted with Chinese history and geography, but only from a Chinese point of view. The material he furnished however is very precious, for his numerous translations are very correct and intelligible.

A great number of interesting articles, especially geographical, have been translated from Chinese works, by the well-known French orientalist *M. G. Pauthier*. He has devoted a great part of his life to the study of Chinese. Ten years ago Pauthier published his principal work, "Le livre de Marco Polo," full of the most interesting accounts, brought together from numerous mediæval authors, in order to confirm and elucidate the statements of the great traveller. Translations from Chinese books can be met with on almost every page, and in the introduction to the work the reader will find three long translations drawn from Chinese authors, and relating to the expedition of the Mongols to the west. Pauthier would have done better not to have included translations from the Chinese in his "Marco Polo;" for they have

diminished considerably the value of that work; his translations being for the most part in complete contradiction with the sense intended by the Chinese authors. Advancing such a grave accusation against a renowned sinologue, I feel obliged to produce some proof for the satisfaction of competent readers. Such evidence will serve also to illustrate the above explanation of the difficulties which occur to the student of Chinese in translating Chinese books, and especially historical and geographical articles.

Pauthier often commits errors in translating the names of official titles, ranks and offices. It is indeed frequently difficult to find an equivalent for these names in European languages; but it ought not to occur, as for instance with Pauthier, to translate 留守司 *Liu shou sze* as "Inspectorate of jail." In his Marco Polo, p. 224, note, the reader will find a translation from the *Yüan shi* about K'ai-p'ing fu, the second residence of Coubilaï Khan. P. translates:—"En 1265, on y établit [à Khai-ping fou] une Direction des détenus (*Lieou chèou sse*)." Indeed in Morrison's dictionary you find:—*lew*="to detain," *show*="to guard," *sze*="to direct;" but the three characters together, as is known, mean a governorship in a capital, and have nothing to do with a jail.

In another case P. takes the Mongol title of governor for the name of a place. Compare his translation of Tchinguiz Khan's expedition to western Asia, *l. c.* CXIX: "Ils. [P. means Tchinguiz's army.] établirent leur quartier-général à Ta-lou-hoa-tcha." The phrase so translated is in the Chinese text 置達魯花赤監治之 and must be rendered:—"There (*i. e.* in the conquered country) *t'a-lu-hua-ch'i* were established to govern the country." The latter title occurs very often in the *Yüan shi* or History of the Mongol dynasty, and means a Mongol governor. The Chinese authors explain it by 掌印 *Chang-yin* (an officer, who keeps the seal). At the present day this Mongol word seems to be unknown, but Rashid-edden the great Persian historiographer (end of the 13th cent.) confirms the Chinese account, in stating that the Mongol governors are called *darouga*, evidently the same as t'a-lu-hua-ch'i, which name is also found on ancient Persian coins of the time of the Mongols. (Cf. D'Ohsson, Histoire des Mongols, III, p. 410).* The mistake P. made about t'a-lu-hua-ch'i leads him into another error. He identifies it with a place Colan-Tachi mentioned by Persian authors.

Pauthier is much puzzled to know how to translate the character 師 *shi*, which occurs very often in the Chinese books he translated. According to the dictionaries *shi* means "an army, a general, a master, a teacher." In his translation of the travels of the Taouist monk Ch'ang-ch'un (Journal Asiatique, 1867), he renders this character almost

* See Note A at the end.

always by army. v. p. 59,—"L'armée lui donna le nom de *T'ien-chi* (Lac du Ciel)." v. p. 53,—"Les troupes se mirent à rire (à cette recommendation) et ne repondirent pas." I need not mention that here *shi* must be translated by "master"; then Ch'ang-ch'un himself is meant, and he did not travel at the head of an army. Happily in Pauthier's text, the verses the master made on many occasions on his road are omitted, otherwise we should probably read in his translation of a versifying army.

In his translation of the expedition of Houlagou (Marco Polo, CXXXIII—CL), P. always renders the characters 王師 *Wang-shi*, which occur there repeatedly, by "prince du sang." Rémusat, who translated the same article, has: "le général tartare." But *wang-shi* in historical writings has no other meaning than: "the imperial army." Owing to this mistake, both P. and R. misunderstood the whole article.

In translating Chinese accounts of foreign countries, the sounds of the characters which represent the names of places, or other proper names, must be correctly rendered; and if several proper names succeed one another, they must be rightly divided. In the travels of Ch'ang-ch'un, already mentioned, p. 60, the name of a river 達剌思 *T'a-la-sze* is mentioned, which can be identified doubtless with the river Talas in Russian Turkestan. But Pauthier mistook the character 剌, *la* for the similar-looking one 剌 *tz'e* and read *T'a-tsze-sze*. He adds immediately a second mistake, in translating 土人呼河爲沒輦 *t'u jen hu ho wei mu lien*, "Les gens du pays appellent ce fleuve *Wei-mou-lien*." The correct translation is:—"In the language of the country a river is called *mu-lien* (*muren*="river" in Mongol). The character *wei* means "to be," and cannot be connected with *mu-lien*. Finally P. adds a third mistake, in identifying this river with a tributary of the Ili river.

In the translation of Tchinguiz Khan's expedition to western Asia (Marco Polo, CXVII), we find:—"Les fils impériaux ... allèrent attaquer les villes de ..... *Yü-loung-ki-tchi*, de *Ma-lou-tcha*, de *Yah-rh-ma-lou*, de *Si-la-sze* (Chiraz)." Pauthier, who always attaches absolute credit to the stupid identifications and commentaries of the author of the *Hai kuo t'u chi*,* identifies Yü-loung-ki-tchi with a river Yü-loung ho-chi in

* The 海國圖志 *Hai kuo t'u chi* was published about thirty years ago. The author compiled the ancient Chinese statements about western and other countries beyond China, and tried to identify them, without having an idea of the geography of Asia. In his identifications he is only guided by similarity of sounds, and is never embarrassed in identifying an ancient name of a place in Persia, with a modern name of a place in Mongolia, if there is a slight resemblance in the sounds. I am astonished, that even the great sinologue Stan. Julien has been mistaken as regards the value of this work. Compare his "Mélanges de Géographie Asiatique," pp. 124—138. Pauthier has often been misled by the notes of the *Hai kuo t'u chi*.

Khotan,—Yarmalou with Yarkand,—and Si-la-sze with Shiraz. In the original text (*Yüan shi*) we find 玉龍傑赤馬魯察葉可馬魯昔剌思 *yü lung kie ch'i ma lu ch'a ye k'o ma lu si la sze*. By these characters three or four names of places are rendered; the difficulty is how to divide and separate the names. After having compared Rashid-eddin's description of the expedition of Tchinguiz Khan to Persia, and the names of the cities taken by the conqueror and his sons, I came to the conclusion that four places are mentioned. By *yü-lung-kie-ch'i* is to be understood *Orcandje* or *Keurcandje*, the ancient capital of Khovarism. The second place is *Ma-lu-ch'a-ye-ko* and means *Maroutchak*, a district belonging to Marou or Merv,—(D'Ohsson *l. c.* I, p. 280). The next two characters *Ma-lu* mean *Marou* or *Merv*. *Si-la-sze* is not Shiraz as Pauthier believes, but *Serakhss*, not far from Merv (D'Ohsson *l. c.* 281). Tchinguiz Khan's armies never reached Shiraz, which was first taken by the Mongols more than thirty years later.

Pauthier continues his translation: "Touloui et d'autres généraux se diviserent pour aller attaquer les villes de *Sse-ni*, de *Tcha-ou 'rh*," and suggests that Sze-ni may be *Nissa* of the Mohammedan authors. The Chinese text has: 攻徒思匿察兀兒 *kung t'u sze ni ch'a wu rh*, which must be translated, I think: "They took *T'u-sze* (*Thus*, the native place of the poet Firdusi and of the celebrated astronomer Nassureddin), and *Ni-ch'a-wu-rh* (Nishapur). Both places are mentioned by Rashid-eddin as being destroyed by the armies of Tchinguiz Khan. Pauthier did not recognize that the character *t'u* forms a part of a proper name and therefore must not be translated.

As the rightly discerning and spelling of proper names occurring in Chinese historical articles, is most important in a translation, let me quote yet another blunder of this kind, I met in the same translation of Tchinguiz Khan's expedition to the west. In the Chinese text (*Hai kuo t'u chi*) we find: 至北印度角端見班師 *chi pei yin du küe tuan kien pan shi*. Pauthier *l. c.* CXIX, translates: "Ils arrivèrent dans l'Inde septentrionale, au lieu dit: *Kio-touan-kian* ('perspective du pic droit en forme de corne,' que l'on nomme en sanscrit: *Grīdhra-kout'a*, 'le pic du Vautour')." This phrase is indeed difficult to understand without knowing the meaning of, "küe-tuan," which is not a name of a place, but the name of a fabulous animal. In the biography of Ye-lü-ch'u-ts'ai, the celebrated minister of Tchinguiz Khan (*Yüan shi*, chap. 146), we find, that Tchinguiz after having advanced as far as India, met a strange animal with one horn, which advised the conqueror to go back and to stop his conquests. This animal bore the name "küe-tuan" (upright horn). The above passage then should be translated: "They (Tchinguiz's army) reached *pei yin-du* (northern

India) where they met the küe-tuan. After having seen it the army withdrew." The characters *pan shi*, met very often in Chinese historical writings, mean always "the army withdrew;" but Pauthier making an erroneous punctuation, connects *pan shi* with the next phrase and translates "général en chef." In his "Voyage de Tchang tchun," pp. 84, 85, he translates the same phrase *pan shi* by "distribua des récompenses à son armée." *Pan* indeed sometimes also means "distribute," but *pan shi* has no other meaning than "the army withdrew."

I stated above, that it is often difficult for a European sinologue (seldom if ever for a Chinese scholar), to decide whether Chinese characters represent a proper name or require to be translated. Here is an example taken from Pauthier's Marco Polo. On page CXXXV, note, I find a translation which states: "Ils rentrèrent sous la domination de *Pan-thou* (Batou, khan du Kiptchak)." Being struck by this statement,—for Batou, the conqueror of Russia had his dominions in the neighborhood of the Caspian sea and the Volga, while the Ouigours were a people of eastern Asia,—I consulted the Chinese text, and was much astonished to find that P. translated the three characters 入版圖 *ju pan t'u* by "rentrèrent sous la domination de Batou." *Ju* means "enter," *pan t'u*="geographical map;" so that *ju pan t'u* will mean: "enter in the geographical map," or "to be attached to the empire." In the present case the Chinese author suggested that the Ouigours were attached to the empire, not of Batou, but of the Great Khan, who resided in eastern Mongolia.

Completely unintelligible for the reader, is a passage found in one of P's. translations from the Chinese (M. Polo, CXXXI): "l'armée s'étant arrêtée pour prendre de la nourriture, on ordonna dans le camp de ne se servir que du mors et de l'aiguillon, et de laisser les flêches." The Chinese text is 令軍中銜枚傳箭 *ling kün chung hien mei chuan tsien*. One will find in Morrison's dictionary *hien mei*="a cross piece of wood put in the mouth as a gag when entering into battle;" *chuan tsien*="to transmit an arrow." This passage as translated by P. seems altogether nonsense; but the above-mentioned gag was put in the mouths of the horses in order to prevent their neighing. Therefore *hien mei* means also "silently." Thus the above-mentioned passage must be translated: "The army received order (to move) silently; the order was transmitted (also silently) in presenting an arrow (not by beating gongs)."

In the *Si yu ki* is a passage 行二百里達沙陀北頗有草水更涉沙陀百餘里方及囘紇城 which has been translated by Pauthier (Voyage de Tchang-tch'un, *l. c.* pp. 52, 53) as follows: "On marche pendant deux cents *li*. On pénètre dans le nord des steppes sablonneux (*châ t'ô*), où il y a excessivement d'herbes aquatiques; et,

pour changer, on fait plus de cent *li* au milieu des steppes, ayant de l'eau jusqu'aux genoux. Alors on atteint la ville fortifiée des *Hoei-keh*." I propose the following translation of this passage: "After having travelled two hundred *li*, you arrive at the northern verge of the desert, and there you find water and grass. Further on you travel more than a hundred *li* through the desert, and then arrive at a city of the *Hui-ho*." It seems to me that this translation is intelligible, and the competent reader will agree that it is a literal one.

Pauthier at first was mistaken as regards the characters 水草 *shui ts'ao*, which may indeed mean "water-plants," but in the above connection they can only be translated by "water and grass (pasturage)." He made a second mistake in translating the character 更 by "changer." Finally Pauthier found in Morrison's Dictionary, under the character 涉 the meanings, "to cross over," and "to wade up to the knees." Unhappily he chose the latter meaning, and so makes the discovery that travellers crossing the Mongolian desert, are obliged to wade through water up to the knees.

In order to give examples of the various kinds of mistakes, occurring in Pauthier's translations, I may be allowed finally to quote another passage of his "Voyage de Tchang tchun." Some years ago I investigated the history of plants according to Chinese authors, and it seemed to me conclusively proved, that the Chinese did not know tobacco,—a plant, as is known, of American origin,—before the discovery of America. But I read in the above-mentioned article, pp. 44, 45, that Tchang tchun, who travelled through Mongolia in 1220, found the Mongols smoking tobacco. Pauthier translates: "Cest alors que l'on commença à rencontrer des hommes qui fumaient du *tabac* (*yên*) en ramassant ce qui était tombé sur le sol." I immediately consulted the Chinese text, hoping to find an interesting statement, which would enable me to refute the alleged American origin of tobacco. But I was disappointed. I found of course the character 煙 *yen* (smoke), which at the present time indeed is used to denote "tobacco," but I could not give it this meaning in the phrase 始有人煙聚落 *shi yu jen yen kü lo*, translated by Pauthier as above stated. I understand it: "Here first they met (after having crossed the desert) the smoke of men (*i. e.* hearths, fire-places) and settlements." *Lo* means indeed "fall down," but also "to dwell;"—*ku*="collect;" but *ku lo* means "a village," "a settlement."

I have brought together these examples of mistakes, drawn from Pauthier's translations, in order to prove how easily blunders can creep into translations made in Europe by sinologues, whose *ultimum refugium* is Morrison's or some other Chinese dictionary. My object is

not to depreciate the merits of the ingenious commentator of Marco Polo, nor to throw doubt upon his capacities; all the more as I knew him personally as one of the most amiable of men, who devoted his life and fortune to science. But as in scientific investigations, the principal aim is to bring to light the truth, I could not pass over in silence the blemishes of P's. translations from the Chinese. I am of opinion, and I think every conscientious sinologue will agree with me, that *it is impossible to make correct translations* from Chinese *in Europe*, without the assistance of a good native scholar. I except of course those sinologues, who have studied the language in China, and who have studied it for a long time.

I consider it a duty to declare, that my own knowledge of Chinese is very superficial. But living in China, and having at my disposal erudite Chinese scholars, I find no difficulty in inquiring from the best sources about every dubious question relating to the Chinese language and its meaning. Besides this, I am fortunate in having access to the enlightened views of one of the Nestors among sinologues, who never refuses to communicate the valuable information which he has collected during his long acquaintance with the language and literature of China, and from whom I have experienced no little kindness. This may be an apology for my hardihood in engaging in such difficult investigations, which require more profound knowledge of the Chinese language than is at my command.

Finally I will here venture a few remarks on the pronunciation of Chinese characters, this question being of great importance for the purpose of my investigation. It is as impossible for the Chinese to render the correct pronunciation of words of other languages by their hieroglyphs, as it is to render exactly the pronunciation of Chinese characters by European spelling. One will find in the different manuals for learning the Chinese language, the most detailed directions for pronouncing Chinese characters. In romanizing Chinese sounds, not only all European letters and ciphers are laid under contribution, but besides this, the letters are marked with strokes, crotchets, accents, &c. This is a vain trouble. No Chinese will understand the words pronounced by Europeans according to these rules. The Chinese pronunciation can only be rendered approximatively by European letters, and therefore, it seems to me, the most simple mode of spelling is the best. In transcribing Chinese sounds by our letters, I adopt generally the mode of spelling established by the well-known sinologue Mr. Wade, now British Minister at Peking. Mr. Wade's spelling is adapted to the mandarin language spoken at present in Peking, and for its simplicity has become very common among European residents in China.

The English language having no constant rules for the pronunciation of its letters, and requiring often so many letters for writing a single sound, is not at all suitable for transcribing Chinese characters. It seems Mr. Wade has felt this inconvenience, for in his Peking Syllabary, the Chinese sounds represented by European letters are to be pronounced, not as "in English," but according to the Italian (or German) rule of pronunciation.

I beg the reader, therefore, to pronounce the letters *a*, *e*, *i*, *u*, *ou*, when occurring in my spelling of Chinese sounds, as they must be pronounced in German. The letters *ch* are to be pronounced as in English, the letter *j* as in French.

But in translating ancient Chinese books, I could not admit Mr. Wade's spelling in its whole extent. At the present day the Chinese at Peking make no difference in pronouncing such letters for instance as 京 and 精. In the Syllabary both are spelt *ching*, but in the ancient pronunciation, the first was *king*, the second *tsing*, and south of Peking this difference is still preserved. Therefore for all sounds belonging to this category, I will preserve the ancient spelling of French and English sinologues, and write *ki* or *tsi* instead of *chi*, *king* or *tsing* instead of *ching*, *kien* or *tsien* instead of *chien*, &c.

In the translations I have made, the Chinese characters are often intended to render Mongol or Persian words or proper names. I find, that in this case, the Russian mode of spelling renders these names more exactly than any other. Instead of the unaspirated sounds *pa pei*, *pi*, *ta*, *tang*, *cha*, *chan*, *chang*, &c. I write therefore *ba*, *bei*, *bi*, *da*, *dang dja*, *djan*, *djang*, when rendering foreign words written in Chinese characters. Nobody will contest, I think, that the characters 都爾本, 巴耳打阿 and 氈的 found in the *Yüan shi*, and intended to represent the names of the Persian cities *Derbend*, *Bardaa*, and *Djand*, render more exactly these names, when I spell *Du-r-ben*, *Ba-r-da-a*, and *Djan-di*, than by using the spelling of other European nations, *Tu-urh-pen*, *Pa-urh-ta-a*, *Chan-ti*, &c.

This may suffice to explain my method of transcribing proper names written in Chinese characters. Persian proper names, quoted from D'Ohsson's Histoire des Mongols, I will write always as I find them written by D'Ohsson.

In the following paper I desire to record three narratives of travel, undertaken in the 13th century, from China to western Asia. The first comprises the journey of the Taouist monk *Ch'ang-ch'un*, made by order of Tchinguiz Khan, from China to Samarcand, also to the encampment of Tchinguiz near the Hindu-kush mountains, and the way back to China. This is the most important of the narratives of travels that

will be treated of in these papers. Ch'ang-ch'un left his native country, the province of Shantung, A. D. 1220, went to the present Peking, rested there some time, and then crossed eastern Mongolia in a north-eastern direction, in order to present himself to the great conqueror's younger brother Utchugen, who had his encampment at that time near the lake Buyür in the north-eastern corner of Mongolia. From thence he went along the river of Kerulun to the west, crossed the mountainous country in which afterwards the celebrated Mongol capital Caracorum was founded, and passed probably near the present Uliassutaï. Then we can pursue his route over the Kin shan or Chinese Altaï, through the desert to Bishbalik (the present Urumtsi), and along the T'ien shan chain of mountains to the lake Saïram. Thence the diarist of the journey mentions Alimali (the present Ili), the Ch'ui river (only however spoken of on the way back), the river Talas, and the city of Sairam (still existing to the north-east of Tashkend). Further on Ch'ang-ch'un crossed the Yaxartes, arrived at Samarcand, and after having rested there some months, set out to meet Tchinguiz, who was at that time near the Hindu-kush mountains on the frontier of India. He was obliged to make this journey from Samarcand to the Hindu-kush twice, and mentions on this route the "Iron gate" south of Samarcand, the crossing of the Amu-daria, his passing near Balkh, &c. On his homeward way, Ch'ang-ch'un followed the same route by which he came; went at first in the suite of Tchinguiz, who was returning home from his expedition; but afterwards he was permitted to go in advance, reached the country west of Uliassutaï, and from there went directly through the Mongolian desert to the present Kuku-khotun and Peking, where he arrived in 1224.

The second narrative of travel is the short record of the adventures of an envoy of the Kin emperor, sent in 1220 to Persia and the Hindu-kush mountains, to meet Tchinghiz Khan.

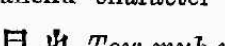
The third place in this collection will be given to the narrative of *Ch'ang Te*, sent in 1258 by the Mongol emperor Mangou to his brother Houlagou, who was at the head of the expedition against the khalif of Bagdad. Ch'ang Te left Caracorum, and passed by the lake Kizilbash. From Alimali to Samarcand he followed, it seems, the same way as Ch'ang-ch'un. Thence he proceeded to the west, crossed the Amu-daria, and passed through Merv; arrived at the Elburs mountains, and the country where the Mulahi (or Assassins) lived, and finally went to Bagdad, of which city as well as of Egypt and other countries of the west he gives a description. His narrative however is much inferior to the diary of Ch'ang-ch'un's travels. Ch'ang Te returned to Caracorum in 1259.

There existed yet another diary of a journey to western Asia, in

the 13th century. 耶律楚才 *Ye-lü-ch'u-ts'ai*, the celebrated minister of Tchinghiz Khan, who accompanied the conqueror on his expedition to Persia in 1219–24, has left behind a description of the countries they passed through. This book was named 西域錄 *Si yü lu*, "Accounts of western countries." Archimandrite Palladius informs me, that he has seen this work sometimes quoted by Chinese authors, but has never been able to find the original. Palladius possesses of Ye-lü-ch'u-ts'ai's works, only his collections of poems 湛然居士集 *Chen jen kü shi tsi*. Chen-jen kü-shi was the name this minister bore as poet. The copy I saw in Palladius' possession, is a manuscript transcribed from the original in the Imperial Chinese library. It contains also some accounts of western places.

(*To be continued.*)

NOTES BY THE EDITOR.

A. Pauthier's mistake here is the more notable, inasmuch as on p. 772 of the same work he gives the veritable Mongol equivalent of this word, written in the Bashpah character, of which the interlinear Chinese version 達魯花赤 *Ta-loo-hwa-chĭh* was in his hand while he published it. On p. 773 he gives the transliteration in Roman letters *Darug'as* (plural), with the translation "gouverneurs." As these are the corresponding terms used on a stone tablet erected in 1314, there is no doubt about *darug'a* being the exact Mongol equivalent in meaning at least of *ta-loo-hwa-chĭh*, during the Yuen dynasty; but in that case, the Chinese syllable *chĭh* appears to be a phonetic redundancy, possibly a survival of an older form of the word. In the Imperial work 元史語解 *Yuen she yu keae* (book 8), this term is spelt in the Manchu character  *darugatchi*, with the simple definition 頭目也 *Tow muh yay*, "a chief." It must be in this form that Dr. Bretschneider means that the word is now unknown. It is probably cognate with the Persian *Dâroghah*, "An overseer" (Richardson); "a superintendent" (Kirkpatrick); but there is no occasion to go back to Rashid-eddin, for evidence as to the use of the word *darug'a*, as it is found in all the native Mongol dictionaries, both singly and in combination, with the meaning of "a chief." It is used up and down in modern Mongol books also, by no means a rarity. As an instance we may quote the Mongol version of the "Regulations of the (*Le-fan-yuen*, or) Colonial Office;" on the 21st leaf of the 2nd Book, there is an article on—*Solon o buguda yin darug'a yin jingse debisker*, "Buttons and seats (order of precedence) of the 'chiefs' of the Solon tribe." Even in the Gospel of Matthew in Mongol recently issued by the missionaries in Peking, and which affects a more colloquial style, we find *takil on darug'a* (superintendent of sacrifice) used for "priest" throughout, in place of the old word *lama*, used in Swan's translation.

NORBO'S MARRIAGE.

"YOU'VE just come in good time for the wedding," was the greeting with which I was received in a small cluster of Mongol tents, where I went to pass a few weeks one autumn. I had heard

nothing about it, but was well pleased at the prospect if seeing so grand a marriage as that of the daughter of a high Mongol mandarin. The evening conversation in the tent was all about the forthcoming match, the various things that were to be made, the presents that would be given, and the feasting that would take place Next morning before I had gone out, a tall young girl came to our tent, with a present for me from the mandarin, and, as I was told she was his daughter, I thought I was doing the polite thing when I referred to her coming marriage. She looked confused and soon left the tent, when I was informed that I had been guilty of great rudeness, as no bride in Mongolia is supposed to know anything about her marriage, till she is carried off to be delivered over to her husband. The bride herself of course *does* know all about it, and even assists in making the garments; but still she is *supposed* not to know, and my mistake lay in taking it for granted that she did know. I did all I could to repair my error by sending her two silver rubles to make buttons. When I got out about among the tents, I found that all hands were busy. Extra tents were being set up; carpets, felts, boots, garments, cushions, were being sewed, and in short everybody was so busy that, as the brother of the bride said, they had not time to eat or drink. Attracted by the "click click" of a light hammer I entered a tent, and found a silversmith busy making the silver head ornaments. He was a ama, and explained to me that he had been accommodated in another tent, till the lama son of the mandarin was brought home with a broken lleg. The smith had then to give place to the doctor and shifted him self, his scales, his clothful of tools, his blowpipe, and his pieces of silver, to a humbler tent, where he was the guest of a married lama. I called on the broken-legged son, and found him an intelligent and pleasing young lama, who, without the least reserve, was describing how he had come by the broken limb. He had been intoxicated, fallen from his horse, and actually made two attempts to remount before he discovered what was the matter. The eldest son, a layman and married, lived in a cluster of tents about a mile away. His dependants also were busy at the same wedding outfit, and I soon was ready to believe him when he said I would see nothing all about except this same marriage. In the course of conversation, I was repeatedly asked how we managed such affairs, and the usual remark made when I described our weddings was "How easy!" In Mongolia it is a formidable business, lasting about a week more or less. The first thing that arrived was a cartload of provisions from the nearest Chinese town; prominent among the *provisions* being two piculs of strong Chinese whisky. On expressing my surprise at the largeness of the quantity, I was

told that it was rather small, and that the amount of spirit provided at the *other end*, that is, at the bridegroom's house, would be much greater. The slaughter of an ox and several sheep followed, and elicited grumbling rather than admiration from the neighbours, who thought the quantity of meat thus provided by no means sufficient. However they made the excuse that though the mandarin was high in rank, he was poor in purse, and could not well afford more. The bridegroom's father, on the other hand, was only a commoner but very rich, so they hoped to make up for the deficiency at home by the extra abundance at the *other end*.

One afternoon a cart-load of ladies arrived. The cart was of the Peking model, drawn by two spirited horses, and guided by a driver on horseback. The ladies were grandly dressed in embroidered robes, flaming with all manner of figures, in almost all the colours of the rainbow. These first arrivals were near relations of the family, and had come early to assist and superintend. Some few days passed, the activity and excitement getting greater. The mandarin drank whisky, took snuff, and wrote requisitions borrowing horses, carpets, felts, &c. from his neighbours all round, while the women of his family rushed about with sewing that had been forgotten, half commanding half entreating the neighbouring females to help them to be ready in time.

Preparations were at length completed and feasting began. As this took place about three years ago, I have only an indistinct idea of how many days the feast lasted, and as great part of the fun consisted in drinking whisky, I did not join the revelers often. I was once taken to see a tentful of ladies in full dress. They were fully dressed indeed. The most striking thing was the gown glaring with colours, and fierce with embroidered dragons whose eyes seemed ready to start from their heads. Though inside a tent, they all wore great fur caps exactly like those worn by men. At their side they each had a hanging of silk, silver and gilt ornaments, but the most curious part of the adornment was the head-dress of beads, which seemed to hang down all round, and made it a matter of some difficulty for the fair dames to convey their cups to their mouths. I watched the process of drinking tea under difficulties for some time, then withdrew, trying to calculate how many oxen each of these women carried about on her person. The silver ornaments were of native workmanship. The dresses, the caps and the beads, were purchases from Peking; and with Chinese interpreters, squeezes, merchants' profits, and allowance for the time that the bill would lie unpaid, must have cost a great sum.

One morning I was informed that the young bridegroom would

come that day. Soon after, when out walking, I saw a troop of horses tied at some tents on a rising ground about a mile off. Presently the riders issued from the tents, mounted their steeds, and made directly for our cluster of tents. They came on in beautiful style, till brought to a halt by a steep-sided ravine, cut out in the plain by the water of the summer rains. For a moment they halted confused, on the farther edge, till some one discovered the pass; they then converged on one point, and one after another, disappeared below the level of the plain. A few moments more and bob, bob, bob, bonnets, then heads, then horses, rose up into view again; the troop widened out once more, and the twenty horsemen picturesque with their bright costumes, and mounted on their best steeds, swept past at full gallop. The bridegroom, conspicuous by the bow-and-arrow case he carried slung from his shoulder, seemed a mere boy fourteen or fifteen years old; but he was mounted on perhaps the finest animal in the troop and rode well, keeping side by side with his father. The company dismounted at the poles a little way in front of the tents, where horses are generally tied, put themselves in order and advanced formally towards the principal tent. Every one seemed to carry some thing in his hand, and I noticed that several who carried little open casks of whisky asked eagerly what they were to do with it. I suppose they brought it in bladders on horseback, then filled it into the casks when they dismounted. As they stood before the tent, each man holding his present with both his hands, the bride's big brother, a tall broad man with a good-natured face, came out and planted himself right in front of the door, demanding of the strangers what brought them there. "We want to enter your tent," they replied. "Then you'll have to fight for it," answered the giant; and suiting the action to the word, the strangers and the mandarin's followers instantly began a scuffle, pulling each other about a good deal, but, as I could not help remarking, taking good care not to spill the whisky. The sham fight lasted a few seconds, when the defenders gave in and invited the assailants to enter the tent. But now another struggle began. No one would enter first. The two head men stood bowing each other in, neither entering, till at last the stranger allowed himself to be pushed in, and his host followed. The second pair had the same struggle, settled in the same way, and finally, after a great ado, the whole crowd entered and business began. I did not enter, but was told that the marriage contract was there and then made, the bridegroom, or his father rather, promising to treat the bride well and make such and such provision for her. Consuming whisky seems to form an important part of the ceremony, as it was remarked that though all were able to mount and ride off when the bargain was concluded,

several of them rode only a mile to the nearest tents, and were unable to go on till next morning.

That afternoon a great cry arose among our tents, and running out to see what had happened, there were half-a-dozen women leading the bride, newly adorned with her matron's ornaments, from the silversmith's tent to her father's abode. Just at this stage was she supposed to have discovered what all the preparations meant. She howled most vigorously, very much after the fashion of a distressed calf, but the Mongols said it was all right, it was a part of the ceremony! Still crying and reluctant she was dragged into the tent, and there set aside in state.

Next morning all were astir early. The proper hour for a bride to start depends on the year in which she was born, and men skilled in such lore said that this girl should have left her home at two o'clock in the morning. When the proper time falls at such an inconvenient hour, the difficulty is got over by starting her, going a few yards, and alighting in another tent; the journey being commenced in earnest,—*resumed*, they would say, at a more suitable time of day. In this case the ceremony of starting was not performed at the proper hour, but deferred till daylight. When all were mustered and ready, the old mandarin stumped about impatiently, saying repeatedly, — "Why don't you start?" The truth was, that to have everything proper, all the women of the place had to assemble in the tent and weep over the poor girl, who was now crying away most energetically. The proper amount of weeping having been at length accomplished by the tearful dames, a young man obeyed the command of the father, pushed aside the women, drew back the curtain, took up the bride and carried her along under his arm, as a man would carry a bundle of grass; taking care not to bump her head ornaments on the lintel of the low door, and by the help of two others, hoisted her into the saddle of a remarkably quiet horse, which stood ready to receive her. In the hands of the men the girl seemed a lifeless form, and but for her crying, and the fact that she covered her veiled face with her hands, no one would have supposed that she possessed the least command of her limbs. She took no care to balance herself or keep her seat; all that she left to the attendants; her part in the performance was to cry, and cry she did in the same calf-like howl of yesterday. The horse was led a step or two in a direction determined also by the year of her birth, and then the starting was an accomplished fact. She was taken down from the saddle and stowed away in a Peking cart; her mother got in beside her, the mounted driver called on his two lively horses, and the whole party fell into the line of march, while the crying of the disconsolate girl

became fainter and fainter in the distance. As we turned to our own tent, we saw one truly sorry for the separation. The elder sister of the bride stood weeping at the door of her father's tent, following with tearful eyes the cart and the riders, till they disappeared over the hill. Her grief was not mere affectation or compliance with custom, but the natural expression of a sisterly affection. The bridal procession, as we afterwards heard, had a long ride over hill and dale, and finally drew up, late in the day before some tents, within sight of which were feeding flocks of sheep, herds of oxen, and droves of horses, indicating the wealth of the possessor, and all judiciously displayed for the sake of effect. The door of the bridegroom's tent was barricaded, and quite a war of words ensued, the strangers reproachfully asking "What sort of people are you, to live with doors inhospitably barricaded?" The beseiged reproachfully asked, "What sort of brigands are you to come riding up to any man's tent in that threatening manner?" The comers replied, "We have brought So and so's daughter to be So and so's bride." "Oh that alters the case," answered the bridegroom's friends, and after some more ado, the door was opened and the bride delivered over.

Feasting, drinking, singing, mirth, and quarrelling followed, and late next day the friends of the bride arrived home, reporting all well, with the exception of the slight indisposition of the bride. The wonder would have been if she had not been indisposed after the excitement, rough travelling, and vigorous crying through which she had gone; but the Mongols accounted for it, by saying that she started at six o'clock in place of two, and to cure her set a lama to read through the almanack, — quite a homœopathic remedy. The wedding was now over, but the interchange of friendly visits and hospitalities lasted a long time. First the father of the bride went to visit his son-in-law, custom requiring that he should not accompany his daughter when first she goes to her new home. Then the bridegroom escorted his mother-in-law back to her home, and spent some days there, when of course more feasting ensued. The unintermittent feasting lasts about a week, but there are feasts, rejoicings, ceremonies, or visits at intervals for several months.

The last I heard of the bride, she was doing well among her new friends, but suffering badly from the prosaic disease itch.

HOINOS.

THE EXTENSION OF MISSIONARY EFFORT IN THE CANTON PROVINCE.

By Rev. G. Piercy.

Read before the Canton Missionary Conference, April 3rd, 1874.

IN what way can we, the agents of different societies, harmoniously and efficiently extend our efforts, so as to more speedily occupy the inland portions of this province, and bring the Gospel home to vast multitudes hitherto unreached by us? This question has already been submitted to the conference, and it is by your request that I attempt to open the subject more fully, and try to suggest some principles for our guidance. The matter is of highest moment, and claims our very best, our most thoroughly unbiassed consideration. It is connected with our personal success as co-workers with God, and concerns the salvation of multitudes of precious souls redeemed by His Son. In this paper, of course, I simply state the views of an individual, views not however of hasty growth, but which have been under consideration for many years. The question embraces the *field*, the *labourers*, and how we may, as such, extend our labours over it.

I.—The field is the province, except the north-east department of Chui-chau fú, which may properly be left to the care of our brethren located at Swatow. Inclusive of this, the area of the whole province is nealy equal to the area of the United Kingdom of Great Britain and Ireland. Excluding Chui-chau fú, there are *nine* departments, containing seventy-one districts, each of which has a walled city; but the population varies greatly, from twenty thousand in many, up to a hundred and fifty thousand in two or three of the most densely inhabited. Great mercantile centres exist, such as *Fat-shan*, *Kong-mun*, *Sai-nám*, *Ch'au-tsün*, with vast numbers of people dwelling in them. Some towns in the silk districts contain from ten thousand to at least sixty thousand inhabitants. The villages are innumerable, yet we can roughly estimate them. The topography of the *Nám-hoi* district gives the names of 787 villages. Taking the average number of villages in each district at 400, we have a total of 28,400 villages in these nine departments. As a round number we may safely say the province contains from twenty to twenty-four millions of inhabitants.

In the whole province there is not one of the district cities, or its suburbs, occupied by a resident Protestant missionary. In three or four of these cities there are a few Christians under the care of a native assistant, who is occasionally visited by the foreign missionary. Our German brethren reside in large villages, or open towns, of from six to

ten thousand inhabitants, and have many other towns and villages within a given circuit. They have done well in occupying free ground. It must not be understood that we, the English and American missionaries at Canton, have done no work in the country; that would be a great mistake; but it is not the less quite true, that no systematic effort has been made to diffuse missionary work over the province; and that from a variety of circumstances, with the exception of one of our number, living at Fatshan, we are, sixty-five years after Morrison first saw this city, altogether congregated here. Before arriving at the main point of inquiry, let us glance at the strength of the missions in Canton.

II.—There are the representatives of six missionary societies here, and one independent labourer; altogether fifteen men and four lady teachers. Two of these missions have ten missionaries on the spot. The others consist of only one member each at present, but expect shortly to be reinforced.

In each mission here, there are some tried and trustworthy native agents, and others are under training. Taking the number of converts, members of these infant churches, a fair proportion of them are employed as preachers, catechists, colporteurs and school teachers. Bearing in mind our own strength, and the number of our assistants, the time has come when we ought to make some aggression upon the heathenism beyond, some strenuous attempt to carry the Gospel farther into the province.

It may also be well to bear in mind a reason, arising out of the relative position of at least three other provinces. To the adjoining province of Kwong-si, and to Yun-nan and Kwei-chau lying beyond it, the Gospel must pass, having its natural course through this in which we dwell. It is not probable that any section of the church will enter on work in these three provinces, until some effort has been made to secure a wider sphere of operation nearer the base, which must of course be this city. It is a stepping-stone to the province, and the province is a stepping-stone to these other provinces. Thus a broad field stretches out to our gaze; the circle widens in which no Protestant missionary agency is at work, and where the people perish for lack of knowledge.

III.—Coming to the point, how extension is to be effected; it seems to divide into two parts. First, the way in which it can be best done, so as to avoid all jarring between different missions;—this has respect to *harmony*. And second, the agency employed to carry out the extension of effort;—this has reference to *efficiency*, and the largest measure of success.

Were the apostolic canon that guided Paul, the prince of mis-

sionaries, recognized practically in modern times by all directors of missions, and the missionaries they send forth, there would be no need for any further word on this matter. In China and in all parts of the world, we should speedily see a wide diffusion of the Gospel of Christ. Before speaking of any other rules, however wise or necessary they may be, let us remember what principles guided the *first* missionaries. St. Paul, speaking for himself and his coadjutors says :—Our rule is "to preach the Gospel in the regions beyond you, and not to boast in another man's line of things made ready to our hand." (2. Cor. x : 16). In another place he says :—"Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation : but as it is written, To whom he was not spoken of, they shall see : and they that have not heard, shall understand." (Rom. xv : 20, 21). The very *letter* of these noble utterances is the safest guide for all societies and all missionary agents. If this divine rule cannot be reached, we may ask, in what way can we extend our efforts, in full harmony and with united strength? It ought to be said here, that by God's blessing a good degree of harmony has hitherto pervaded the missions in Canton; brotherly love has had sway, and as no special element tending to disagreement seems likely to be introduced, we may prayerfully hope for a continuance and increase of fraternal affection between the different missions. It is even probable that, can we operate in a wider area, we may be saved from all jarring whatever. Vessels traversing the broad ocean-ways are far less liable to collision, than when they are close to each other in narrow seas. Timid navigators may even consult their own comfort and safety, by boldly striking out seaward rather than by constantly hugging the shore, if they attend properly to the ascertained and settled principles of navigation. We may harmoniously strive to extend our labours by taking heed to a few simple rules, which have been laid down elsewhere. There is room enough in this province for tenfold our strength and numbers to work in, without interfering with one another. From the *Indian Missionary Manual* I get the following rules :

"1 Great cities may be regarded as a common field of labour." Byond them there should be (as far as practicable) some principle of division, so that all should not go in one or two directions. If a boundary line is not fixed, it might be agreed, that no society should be at liberty to establish a station, or open a school, within a certain number of miles of a place where another society already has either.

"2 When the missionaries of one society are working in one or more district cities, other societies should not (as a general rule) enter these without their *cordial consent*." Many other district cities, with

wide territory, may be found unoccupied, and the last comers may very properly be their own pioneers.

"3 In places where two or more societies labour, if disputes arise between the native agents employed by them, the foreign missionaries should at once endeavour to promote a good understanding."

"4 No missionary should, directly or indirectly, hold out any inducement to attach to himself a person who is in the service of another mission."

"5 A missionary should not seek for proselytes, nor allow his assistants to do so (this is of vast importance), from the congregations of other Protestant evangelical missionaries."

"6 When members of another communion, and especially native agents, come expressing a wish to be received, let there be in all cases a careful investigation." Members, or native agents, under discipline, ought to be referred back at once to their own spiritual guides.

The Calcutta missionary conference in 1841, on this point, "earnestly recommend all their brethren engaged in the mission field, scrupulously to abstain from engaging in the work as teachers, catechists, or otherwise, any individual who has been discharged for ill-conduct by another missionary, without previous inquiry and full proof of contrition and penitence; and further urge, that it is most injurious to the cause of Christ, to receive, without previous investigation, any professing Christians that have been members of another communion."

A careful attention to such rules as these, will help us as to *harmony*. In regard to the *efficient* extension of effort, we may inquire, by whom, as agents, can we secure this? Is the attempt to be made by putting native agents strongly to the front, with the superintendence and visitation of them from this city: or by the foreign missionary going to the front. and leading on his native assistants? The two modes of action are essentially different. The one is "Go!" the other is "Come!" So far as I can judge, the agency contemplated is that of our native brethren, located in the inland cities or centres of population, opening preaching halls and schools, the whole directed and visited by missionaries from Canton. If I am wrong in saying, the agency contemplated, as implying more deliberate purpose than as missions we have yet arrived at; then let it be the tendency of present initiatory efforts which certainly lie this way. So far I have heard of no other plan. If we are tending this way, and likely to see the burden of commencing inland work put on the shoulders of native agents, it may be well to ask ourselves,—are they able to bear it, and is it right to put it so fully upon them? I do not undervalue the labours of our native brethren, nor seriously underrate their strength; yet, for one,

I very much doubt the wisdom of a course which puts them so fully to the front, in an advance on the powers of darkness. Some trials of their firmness and reliability have been made already, which indicate clearly that they need leading and constantly aiding themselves. I do not say the plan would not succeed at all. Looking at work thus carried on, we see a measure of success, and it would be wrong not to acknowledge it. But still it may fairly be questioned whether it is the more excellent way, to train agents *for* the work, and then with a slight experience, and untested firmness, station them at great distances from the centre, and give them only occasional help and oversight. As a matter of course, the most distant and weakest points would be most seldom visited, and the nearer stations receive the greatest attention from the foreign overseer. I do not think this the right course, but rather the other; the foreign missionary going to the front, with his two, three or more native assistants with him, and thus training them *in* the work. At nearly every step saying, "Come," rather than "Go;" at least till the work opens out, and they become strong enough to bear greater responsibility. Then gradually they can take a larger burden, until the wholework may safely be devolved on them. This is the way the great Master did, and the apostles trod in His footsteps. In modern days, missions that have worked on both plans, have found the last the most successful. The book from which I have quoted above, has a section headed,—*Rural districts cannot be worked from great cities*, and enough is given to show, that whatever may be done by missionaries itinerating in the country, their occupying posts there, and cultivating the field around, is far more reproductive.

This view brings us back to the old questions of residence in the country, consular jurisdiction, the views of committees at home, &c. It is right we should revert to these questions; they are by no means satisfactorily solved. It is easy for us to acquiesce in arrangements which point to a less degree of self-denial, and less arduous labour on our part; but still it will be impossible to look over the vast domain of untouched heathenism, without aching hearts, and asking ourselves,—must things inevitably remain so? To committees, far away, *caution* may appear necessary. Diplomatists call on us to be *prudent, to work wisely*. The worldly alternately blow hot and cold upon us. We are doing nothing,—we are going too fast! We have no pluck,—we are too enthusiastic! Some of us have heard all these cries. It is time to revert to the spring and source of all missionary enterprise, ponder afresh the words of our Lord, "Go ye into all the world, and preach the gospel to every creature." (Mark xvi: 15.) There is a word for us of diviner import than *caution, prudence* or even *wisdom;* these are not

to be despised, but it rises far above them all. That word is *Faith.* Christianity has its root in this word; and whatever of beauty and joy Christianity has given to the world, has grown out of this divinest word. It ought to be written on every missionary's heart, and engraven on the 'scutcheon of every missionary society.

It may require much consideration, and firm resolution on our part, to put ourselves more to the front. It will be necessary to call on our respective societies to *sustain* us in such action. They must do more than give us their sympathy, and in their hearts approve of such a step forward. They must also be ready publicly, if necessary, to defend the course; and not say, if some drawback occurs,—"They have exceeded our instructions,—have been hasty and inconsiderate." Any committee ready to greet its agents with such words, will hope in vain to see them push forward into the interior. It is probable however that a step in this direction on our part, and the reasons for it laid before our respective societies, would gain their full approval, and bring a reinforcement of our numbers, by which alone the effort could become a permanent one. I shall be grateful to God if, as the result of our consideration of the matter this evening, we come to this, or a similar conclusion,—That considering the vast regions of heathenism at yet untouched in this and adjoining provinces, it is highly important that those societies which can reinforce their missions here, should do it, designating the new labourers to inland cities, into which they could best be introduced by the experience of brethren who have long laboured at Canton.

MEDICAL MISSIONS.

By Rev. William Scarborough.

THE history and destiny of medical missions supply a sufficient apology, if any be needed, for bringing this subject before the readers of The Chinese Recorder. During the past forty years, they have occupied a conspicuous, honourable, and eminently useful position in the general work; and it requires but a small amount of prophetic foresight to perceive, that they are destined to accomplish yet greater things in the future than they have done in the past. It is presumable, therefore, that two or three chapters respecting them may not be found either useless or uninteresting. Ten years connection with the Wesleyan Hospital at Hankow, a careful reading of all the hospital reports I have been able to lay hands upon, and a sincere interest in the work, must form the ground of my claim to be heard in the matter. I pro-

pose to write four chapters. In the first, I will endeavour to give as succinct and accurate an account of the history of medical missions in China up to the present time, as I can. In the second, I will consider the good which they undeniably accomplish. In the third, I will consider the good which they are supposed to accomplish. And in the last, I will endeavour to point out a few dangers to which they are liable.

I. A SHORT HISTORY OF MEDICAL MISSIONS.

Medical mission work proper, on behalf of the Chinese, began with the appointment, by the American Board of Commissioners of Foreign Missions, of the Rev. Peter Parker, M. D. in the year 1834. It should not however be forgotten that long before that date, namely in the year 1805,* "Dr. Alexander Pearson introduced the practice of vaccination among the natives of Canton and Macao;" and that Dr. Colledge and others had done what they could in the same benevolent direction. In 1835 Dr. Parker opened a dispensary for the Chinese at Singapore, which, however, he only carried on for eight months; for in August of that year he commenced an opthalmic hospital in Canton.† Dr. Peter Parker, therefore, must be considered the founder of medical missions in China, and his opthalmic hospital the parent of all that have since been established.

The year 1838 is famous for the establishment of the Medical Missionary Society at Canton. The first meeting,—called by Dr. Colledge, the Rev. Peter Parker, and the Rev. E. C. (afterwards Dr.) Bridgman,—to propose its establishment, was held on the 21st February, the chair being taken by W. Jardine, Esq.‡ At that meeting Dr. Colledge was appointed president of the institution,—an office which he continued to hold up to the year 1871.‖ The object of the society was thus stated: "To encourage gentlemen of the medical profession to come and practice gratuitously among the Chinese, by affording the usual aid of hospitals, medicine, and attendants: But that the support or remuneration of such medical gentlemen be not at present within its contemplation."§ This object is restated, in more elegant phraseology, in an "Address" which was signed by the three gentlemen who called the meeting, to be—"To encourage the practice of medicine among the Chinese, to extend to them some of those benefits, which science, patient investigation, and the ever-kindling light of discovery, have conferred upon ourselves."¶ Since there was evidently not very much of the distinctly missionary element in their object as so stated, they add,—

* Introduction to the Five Annual Reports of the Hankow Medical Mission Hospital, p. 7.
† Memorials of Protestant Missionaries, p. 82. ‡ Chinese Repository, vol. vii, p. 32.
‖ The Report for 1871 is the last I have seen. § Chinese Repository, vol. vii, p. 33.
¶ Chinese Repository, vol. vii, p. 37.

"We have called ourselves a missionary society, because we trust it will advance the cause of missions, and because we want men to fill our institutions, who to requisite skill and experience, add the self-denial and the high moral qualities which are usually looked for in a missionary."* This society being established, Dr. Parker's opthalmic hospital was taken under its patronage, and he became the medical missionary in charge.

In this same year (1838), while his own Canton hospital was being repaired, Dr. Parker went to Macao for three months, "to open a hospital there."† This hospital at Macao was a fine large building, capable of accommodating 200 patients; and it was the liberal gift of Dr. Colledge. On Dr. Parker's return to Canton this hospital was closed, to be reopened the following year by another pioneer of medical missions, Dr. Lockhart.

In reference to the establishment of this Medical Missionary Society, I cannot forbear offering a tribute of praise. It seems to me to have been the work of noble-minded men, done nobly, in a noble spirit, and with noble aims. And what a contrast do we see between the humane endeavours of these gentlemen, and the events which were taking place around them! In the very focus of the storm, they seem to have thought only,—not of how they might save themselves,—but of how they might bless and save their enemies.

The year 1839 deserves special notice, as being the one in which the first two medical missionaries of the London Missionary Society appeared on the scene of action.‡ Dr. Lockhart arrived in Canton in January of this year, and shortly after his arrival accepted an appointment, under the Medical Missionary Society, to reopen the hospital in Macao. The unsettled state of affairs, however, prevented his keeping it open for more than a few months, when it was closed for the second time, to be opened again in the following year. On Dec. 18 Dr. Hobson arrived at Macao, and took up his abode with Mr. Bridgeman.

The principal events of the year 1840, are the reopening of the hospital at Macao, and the establishment of a new hospital by Dr. Lockhart in Tinghai, on the island of Chusan. Returning from Batavia in May, Dr. Lockhart found Drs. Hobson and Diver,—the latter recently arrived from the United States,—ready to begin work in Macao. Dr. Lockhart, therefore, on the 1st of August reopened the hospital, leaving it in less than a month in their hands. The hospital in Tinghai, opened for the benefit of the natives, was abandoned on the evacuation of Chusan by the British government in the following year.

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* Chinese Repository, vol. vii, p. 39. † Ibid, p. 36.
‡ Ibid, p. 551. Memorials of Protestant Missionaries, p. 125.

In the year 1842, medical mission work was commenced on the island of Ku-lang-su by Dr. Cumming, a gentleman from the United States, unconnected with any society.

The year 1843 witnessed the establishment of two new hospitals, both of them then or afterwards taken under the auspices of the Medical Missionary Society. The first was at Hongkong, opened by Dr. Hobson in June. The second was opened by Dr. Daniel Jerome Macgowan in November in the city of Ningpo.* Dr. Lockhart, again, during this year opened a hospital on the island of Chusan for a few months.

The year 1844 is a noted one in the history of medical missions. In it no fewer them four new hospitals or dispensaries were opened, enlisting the services of such men as Lockhart, Hepburn, Cumming, and McCartee. In January Drs. Hepburn and Cumming opened a hospital in the city of Amoy, which, in the following year, under the auspices of the Medical Missionary Society, was placed entirely in the charge of the latter.† In February Dr. Lockhart arrived in Shanghai, and by opening a dispensary in an ordinary Chinese house, laid the foundation of what has proved to be one of the most successful hospitals in China. It was not long (1846), before the liberality of the Shanghai community enabled him to purchase land and build an edifice, better suited to his purposes than a Chinese dwelling-house. In this new hospital he continued to labour with increasing popularity until the year 1857; when Dr. Hobson, who had been obliged to abandon his work in Canton on account of the war, took charge of it for about one year. It is worthy of remark that the work which has rendered the name of Hobson so famous was published during this time, and at the expense of the Shanghai community.‡ Early in 1859, Dr. Hobson returned finally to England, leaving the hospital in the hands of the Rev. W. H. Collins, M. R. C. S. In 1860, it became the charge of Dr. James Henderson, whose death in 1865 interrupted a career of more than ordinary promise. With the exception of a few months, in which this hospital was in the hands of the late Dr. Gentle, it has since Dr. Henderson's death been superintended by Dr. James Johnston. To what an importance it has attained may be gathered from the facts, that in 1872, 516 in-patients were accommodated, and as many as 43,406 out-patients prescribed for. In the present year a magnificent hospital has been built to accommodate 70 in-patients, at a cost of about 5,600 taels, towards which some 4,597. 20 taels had been contributed at the time of its completion.‖

* Memorials of Protestant Missionaries, pp. 125, 132. † Ibid, p. 129.

‡ Shanghai Evening Courier, July 5, 1873. ‖ Report for 1873, p. 15.

To return, however, to the year 1844. In June, Dr. D. B. McCartee arrived in Ningpo, being appointed a medical missionary to China by the American Board of Foreign Missions of the Presbyterian church.* He then began what has happily proved to be a very prolonged career of distinguished service. From the long list of theological works, in Chinese, published by him, it appears that he has not confined his services to the purely medical part of his mission. In November of this same year 1844, Dr. Devan opened a dispensary in Hongkong, which, however, had only a very short-lived existence.

As far as I can tell, the principal event in the year 1848, was the opening by Dr. Hobson of his famous hospital at Kum-le-fow in the western suburb of Canton. It seems that many obstacles had to be overcome by him, before he could secure the large hong for his medical purposes; but that as soon as it was opened for the dispensing of medicines, "hundreds sought relief at his hands on each prescribing day."† This hospital became widely known throughout all the surrounding country; and it was here that Dr. Hobson by his kind and gentle manner, his faithful attention and skilful practice, not only won for himself the grateful remembrance of thousands of Chinese, but also the proud right to be considered "the model medical missionary.'

In the year 1850, the Rev. W. Welton, M. R. C. S., of the Church Missionary Society, "after some considerable trouble and opposition, succeeded in locating himself within the city walls of Fuchow, where he opened a dispensary and hospital for the natives."‡ Failure of health compelled him to relinquish his benevolent labours in the year 1856; and it was not until 1871, when Dr. Dauphin W. Osgood was appointed by the A. B. C. F. M. to labour there, that Foochow again enjoyed the advantage of the services of a medical man.

The only thing to chronicle in the year 1851, seems to be the opening of a dispensary for the natives in Canton, by the Rev. A. P. Happer, M. D.

The year 1854 saw the arrival on the field of another veteran in the medical missions. John Glasgow Kerr, M. D., appointed by the Board of Foreign Missions of the Presbyterian Church in the United States, arrived in Canton on the 15th May.‖ In the year following, Dr. Parker transferred the management of his hospital to Dr. Kerr, § and from that time to the present, a period of twenty years, it has been ably conducted by him. No one can read Dr. Kerr's interesting reports, without being convinced that,—by the charities bestowed upon the sick poor, by the medical instruction given to large numbers of

* Memorials of Portestant Missionaries, p. 135.
† Report of the Medical Missionary Society in China, for the year 1865, pp. 7, 11.
‡ Memorials of Protestant Missionaries, p. 199. ‖ Ibid, p. 227. § Ibid, p. 83.

students, by the literary work accomplished in the preparation of medical text-books, and by the healing done upon tens of thousands every year,—the doctor is winning for himself a place "honourable among the thirty," if he attain not "to the first three."

In the year 1855 Ningpo was blest with a second medical missionary, in the person of the ill-fated Dr. Wm. Parker, who was appointed to China by the Chinese Evangelization Society. Changes, and sudden death, limited his term of actual service to about five years. There is something very distressing in such sudden and violent terminations of careers so full of promise.

> "Yet say not, for what purpose was this waste,—
> This priceless sacrifice of precious life?
> God seeth not as man."

The year 1859 saw the return of an old medical missionary to the far east, after fourteen years practice as a physician in New York. This was Dr. Hepburn, who, taking advantage of the recent openings in Japan, again made his way into these regions, and opened a hospital at Kanagawa, where he has since been residing.*

We come now to another important year in the history of medical missions. In the year 1861, Dr. Lockhart, under the auspices of the London Missionary Society, proceeded to Peking, where he established a hospital, and commenced a mission station. In this hospital he remained till 1864, when Dr. John Dudgeon arrived to take charge.† Under the able and energetic management of Dr. Dudgeon, the success of this hospital has been most gratifying; and it promises to rival if not to surpass even, the most successful hospitals in the country. Perhaps of all the reports issued by medical missionaries, those of Dr. Dudgeon are the most interesting; containing, as they do, so much general information which the lay reader can relish and enjoy. This hospital derives special significance from the fact of its being in the immediate vicinity of the throne, and from the number of highest officials,‡ "high mandarins, eunuchs of the palace, and princes of the blood,"‖ Mongolian princes and princesses,§ that have taken advantage of the doctor's services, I should not be at all surprised, if some day or other he is called in to medicate for the Son of Heaven himself.

In the early part of the year 1863, Dr. John Parker arrived at Ningpo, where he took charge of the hospital commenced and carried on by his brother Dr. Wm. Parker. Dr. John Parker's connection, however, with the mission work, did not continue for more than four years. He returned to England in 1867.¶ In September of this same year, Dr. Wm. Gauld, sent to China by the Foreign Mission Board of the

* Memorials of Protestant Missionaries, p. 129. † Ibid, p. 113. ‡ Report for 1870, p. 4.
‖ Report for 1866, p. 22. § Report for 1868, p. 3. ¶ Memorials of Protestant Missionaries, p. 272.

English Presbyterian Church, arrived in Swatow, and commenced his medical labours among the Chinese. From one of Dr. Gauld's reports,* it appears that the efforts put forth by him have been crowned with success. A good hospital has been erected at a cost of $4000, capable of accommodating seventy or eighty in-patients; the old hospital has been converted into a lazaretto for lepers; and two or more dispensaries have been opened in country places.

The brief career of Dr. James Gentle dates from the year 1864. For about one year he opened a dispensary in Chinkiang, for the benefit of the natives; and after that he took charge of the Chinese Hospital at Shanghai for a few months. He died on the 25th April, 1866, at Penang. It was in this year, 1864, that Dr. F. Porter Smith arrived in Hankow, and opened in that place the Hankow Medical Mission Hospital, in connection with the Wesleyan Missionary Society. For a period of about seven years, Dr. Smith conducted the affairs of this hospital with great ability, and with considerable success. He saw, on an average 9,280 patients yearly. He also made free use of his pen, and sought in that way,—especially by the publication of his work on "The Materia Medica and Natural History of China,"—to promote the welfare of the general cause of medical missions. His various reports were read with interest, and he won for nimself a good reputation among medical missionaries. On his return to England, a reviewer of his "Five Annual Reports," says:—"We shall also miss the thought that there is one right, true, willing, and able man in his proper place."† In December, 1870, Dr. Smith handed over his hospital to the charge of Dr. E. P. Hardey, who had been for half a year his co-labourer. Dr. Hardey has now managed the hospital for nearly five years, and the average of yearly attendance (including the dispensary at Wu-chang) has gone up to about 10,700.

As we have already linked the medical mission work in China with that in Japan, so now, in the year 1865, we must link it with that in Formosa. In the beginning of this year, Dr. James L. Maxwell of the English Presbyterian Church, commenced his medical and missionary labours at the port of Takao. He has there erected a large hospital, providing room for fifty in-patients. It is built in native style, at a cost of about £300, and is "probably the most lightsome and cheerful of all the mission hospitals in China."‡ Whatever the hospital may be, the medical man is one of the most able, zealous, and self-denying in the field. He is now in England, detained there by a severe spinal complaint, brought on by excessive efforts in translation &c., at home.

* Report for 1867. † Chinese Recorder, vol. iii, p. 157. ‡ Ibid, vol. ii, p. 113.

The year 1868 saw the opening of a dispensary at Tientsin under the charge of Dr. Dudgeon's senior assistant,* and the arrival of a new medical missionary at Hankow. Dr. George Shearer was appointed by the London Missionary Society to take charge of the hospital which had been already established, mainly by the exertions of Dr. A. G. Reid,—a gentleman in private practice. He did so for the space of two or three years, when he resigned his post, and the charge of the hospital again reverted to Dr. Reid. The disinterested services rendered by this latter gentleman to the cause of medical missions are worthy of great praise. In the present year a magnificent hospital has been erected, close to the English concession, at a cost of about Tls. 4000, the whole of which amount has been liberally subscribed by natives and foreigners on the spot.

Now my chapter of history is finished. I apologize for any mistakes or omissions which may be discovered in it; and would suggest to the various societies, the desirability of being a little more liberal in the circulation of their reports. Most, if not all, of the dispensaries and hospitals referred to are now in active operation, apparently increasing both in the area and in the efficiency of their labours, and having beyond doubt a splendid history of usefulness before them,—if only they are rightly conducted. In the next chapter I invite the reader to consider,—

II. THE GOOD WHICH THEY UNDENIABLY ACCOMPLISH.

1. They develop a princely liberality on the part of foreigners. It is a fact that medical missions are popular amongst the foreign residents in China, while no other branch of the mission work is. Such partiality is not a fact at all "gratifying"† to my mind, since it shows their interest in it to be, not in it as a *mission agency*, but only as a *charitable* one. It implies a slight utterly inconsistent with belief in Christianity, and absolutely foreign to the idea of medical missions themselves. Nevertheless it is a matter of rejoicing, to find one's fellow-countrymen willing to contribute sums so large for the benefit of such a people as the Chinese. The amounts of these givings may be estimated from a few striking instances of generosity. From the "Chinese Repository" (vol. vii, p. 35) it appears that the first hospital at Macao, a large and costly building, was the munificent gift of Dr. Colledge. In one of his reports, Dr. Kerr tells us that the total contribution for ten years to his hospital, by foreigners, reached the sum of $21,189. In the report of the Shanghai Hospital for 1869 (page 1.), we find Mr. Hanbury offering to supply the institution as long as he remained in China, with "the necessary medicines and instruments." The Report of the same

* Report of the Peking Hospital for 1868, p. 10. † Chinese Recorder, vol. i, p. 178.

hospital for 1873 shows that towards the erection of the new premises, no less than Tls. 4,597 had been received,—including a bequest from the late Mr. Cameron of Tls. 1,500. There is an old proverb to the effect that "the liberal soul shall be made fat:" and beyond wishing for them the possession of this fatness, I have no other desire for the generous supporters of medical missions, except that they may soon learn the higher method of giving,—namely, how to lay their gifts, not at the feet of medical men, but at the feet of the Great Physician.

2. They do immense good to the bodies of men. The sufferings which they relieve are untold; and hence, on the ground of humanity alone, are they worthy of all regard and of generous support. That medical missions do this good to the bodies of men is a trite saying indeed, and yet it contains a thought over which one lingers with pleasure,—the thought of the good Samaritan. The hated foreigner, at the sacrifice of his own comfort and wealth, and at the peril of his own life, stoops over the fallen, wounded native, and,—while the native priests and levites, the native scribes and pharisees, go carelessly by,—he dresses the fetid ugly wound,—too filthy for a native doctor to touch,—pours in the soothing oil and cleansing wine, takes him to his own hospital, and cares for him himself; nor sends him away until there is nothing more that he can do for him. This is a sight for the lovers of humanity to glory over. It is one of the greatest facts of the present day.*

3. They do great good to the native medical faculty; and there can be no two opinions of the need of their services in this direction. A native doctor lives in blissful ignorance of any such thing as anatomy. His doctrine of the pulse is absurd. He can do little in surgery but acupuncture. His science is closely allied to sorcery and magic. His materia medica includes scores of the most disgusting, unmentionable things. In difficult or complicated cases he is no use whatever. Now and then he must be successful, else the profession could not continue to exist; but whenever he is so, the result is probably brought about by the administration of some well-known specific. That he does not stand very high in public opinion, we may gather from the caustic remark with which one of Dr. Dudgeon's tablets commences:—"The men of the world do not die from disease, but through the doctor; who, while professing to save men's lives, becomes the instrument of destroying them."†

For the remedy of such a wretched state of affairs, medical missions provide three means: the first is the public example set of a truly

* Medical Missionary Society's Report for 1872, p. 22.—1869, p. 21.
† Fourth Annual Report of the Peking Hospital, p. 17.

scientific treatment of disease: the second is the publication of medical text-books, such as the well-known "Hobson's works"; and the third is the establishment of medical schools in connection with the hospitals. The difficulty however is, that native medical men will not visit the hospitals as spectators and learners; and we cannot force them to buy and study the works we publish; it seems therefore very likely that the third method, so successfully inaugurated by Drs. Kerr and Dudgeon, will, for a while at least, prove the principal agent in the reform, or rather revolution, of native medical science.

4. They do good by revealing to foreigners many things in connection with the Chinese, which would otherwise remain in mystery. Take opium-smoking for example. We should not have had nearly so accurate an acquaintance with the extent and influence of this pernicious practice, had we been deprived of the researches of the medical missionaries. Their reports and occasional writings furnish a complete literature on the subject. They condemn it with one voice, in no measured terms, and picture its evils with a vividness and reality not to be equalled. From them we learn that opium-smoking "is the greatest of all the difficulties to be overcome in the resurrection and renovation of China;"* that it is a most powerful habit, even a second nature, more powerful and insinuating than the love of strong drink, from which scarcely anything less than the grace of God can save;† that it excites the brain, depresses the heart, and deranges the stomach; that it excites the intellectual faculties, and depraves the moral sensibilities; that it is useless, injurious, and therefore sinful;‡ and that it is an "accursed practice,"§ "which is doing more to destroy their country than its civil wars."‖

Take, for another example, the subject of female infanticide. At least fifteen pages of Dr. Dudgeon's Fourth Annual Report are taken up with the discussion of this subject. His opinion is that the prevalency of infanticide has been overstated; that at all events it is not very common in Peking. In his Third Annual Report, Dr. Porter Smith devotes several pages to this subject and gives it as his opinion that infanticide is frequent in the province of Hupeh.

Take for another example the subject of leprosy. From the full and particular accounts given of it by Drs. Dudgeon,¶ Smith,** Shearer †† and others, we learn a great deal about the locality, the prevalence, the

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* Peking Hospital Report for 1867, p. 4.
† Peking Hospital Report for 1866, p. 26. Report of Hankow Hospital for 1866, p. 28.
‡ Chinese Recorder, vol. ii, p. 50. § Dr. F. P. Smith's Report for 1865, p. 11.
‖ Dr. F. P. Smith's Report for 1867, p. 7
¶ Fifth Annual Report of the Peking Hospital, pp. 12, 13. Twelfth Annual Report of the Peking Hospital, pp. 13, 14.
** Five Reports, pp. 5, 40. Dr. F. P. Smith's Report, p. 21. †† Second Report, p. 15.

cause, and the pathology of this strange disease. On the question of its contagiousness, the same kind of doubt seems to be entertained by the doctors as the natives themselves appear to feel: the latter say that the disease is not infectious, and yet they avoid contact with a leper for fear of contagion. The alleged hereditary character of leprosy is denied. Its incurability is painfully acknowledged, and malarious influences are suggested as its frequent cause. From various reports we learn that, comparatively rare in the north, it becomes common in central, and abundant in southern China.

5. They are very useful in opening a new mission. On this point the late Rev. A. Krolczyk,—whose death was acknowledged to be a great loss to the Medical Missionary Society,—says:—"I have always considered the medical work as a means to get access to the hearts of the people and then to begin my Missionary work. The longer I stay at a place, the less I need this assistance."* The value of a medica coadjutor was strongly felt and warmly acknowledged by the Rev. J. Cox, in opening the Wesleyan mission in Hankow. It must however, in fairness be added, that without such advantage the London Missionary Society commenced a mission which has prospered more than the Wesleyan. It is true that the people soon become conciliated, when they find something is to be given them gratis that will do them good; since, however, this is appealing to the low motive of selfishness, I am inclined to consider the good done in this manner, among the smallest benefits of medical missions.

Probably the five points of usefulness that have been enumerated, will be admitted on all hands; they are, it is presumed, beyond dispute. But many other claims are put forward on behalf of medical missions which admit of doubt, and some of these I propose to consider in the following chapter, on

III. THE GOOD WHICH THEY ARE SUPPOSED TO ACCOMPLISH.

1. It is said that they have allayed much prejudice. "It remains," says Dr. F. P. Smith, "that the most decided results have been obtained in allaying the prejudices of a people who understand the beauty of loving care for them," etc., etc.† It seems so reasonable that such should be the case, that to doubt it may appear to be a little absurd; nevertheless, this is a matter of opinion, not a matter of fact. The Medical Missionary Society had been established in Canton for thirty-three years, yet still the excitment caused by the "genii powder" slanders, prevented for about three months, any new in-patients from entering the hospital:‡ and all the caution, kindness, and wisdom of Mr. Krolczyk,

* Medical Missionary Society's Report for 1870, p. 19.
† Five Reports, p. 12. ‡ Report of the Medical Missionary Society for 1871, p. 7.

could not prevent the infuriated mob of Shiklung from crying out "down with the foreign devil," and making a complete destruction of the mission premises at that place. How far could prejudice have been allayed, when the Shiklungites declared that some California flour he had in the house was the poisonous Shan-sin-fan, and that some chicken bones found in the kitchen were the remnants of killed foundlings?* Nay, I think it will be acknowledged that great care has to be taken in the management of hospitals, in order to avoid exciting the prejudices of the people. More than once have I known, that a foolish report spreading about the town of Hankow, has been enough to reduce the number of patients from fifty to fifteen; and so long as this remains true, we had better be cautious in our statements about the much prejudice which medical hospitals allay.

2. It is said that they have won confidence. Dr. Dudgeon mentions a case of remarkable confidence. A man had poisoned himself. Life was extinct, and mortification had set in. Still the friends of the man believed that the doctor could restore him to life any time within seven days!† Surely such blind and ignorant confidence as that is rather harmful than beneficial. That those patients who come and place themselves in the hands of the foreign doctor to be operated upon as he pleases, show an amount of confidence in him somewhat surprising, is not denied; but, it must be remembered that they have come to him as the last resort, or well knowing that it is useless to go with their complaints to a native medical man. I have known many cases of patients stealing away when the time for operation came on;—their confidence had left them. Again, I have often discovered the natives connected with our own establishment going outside to a native doctor, instead of appealing to the medical missionary in charge. The confidence spoken of seems to me to be of too spontaneous a character, to have been "won." In the first year of the Hankow Wesleyan hospital, over 18,000 had confidence in Dr. Smith; in the second, over 8,000. Far away from Hankow, in a place where a foreigner had never been seen before, a woman *compelled* me to do something for her sick child. How had her confidence been won? I fear we have not yet, to any considerable extent, won the confidence of the Chinese; and therefore I regard this claim in favour of medical missions as a matter of doubt.

3. It is said that they have excited much gratitude on the part of the Chinese. That they are eminently calculated to do so, I admit. That they do so, I doubt. My own experience of the Hankow hospital

* Report of the Medical Missionary Society for 1871, p. 20.
† Report of the Peking Hospital for 1873, p. 8.

leads me to the conclusion, that the Chinese of this place have not shown one-tenth of the gratitude that was to have been expected from them. Instances of gratitude are not rare; but they are not general. They form pleasant exceptions to the rule. It is amusing to read of the shapes in which gratitude exhibits itself in the Peking hospital. Now the doctor receives "a dead golden pheasant" from a Mongolian prince,* and again a child is offered to him in acknowledgement of some cure received;† now a bear is brought to perform before him,‡ and again complimentary tablets are erected to his honour; now one mandarin sends $20,‖ and another, a "palace official," sends 50 taels.§ Dr. Henderson at Shanghai, has also recorded several cases of a similar kind. One gentleman cured of paralysis sent "six beds, a fat goat, four pigeons, and a fine tablet." ¶ Another man, whose jaw had been set "shouted with delight, and persisted in kneeling and knocking his forehead on the floor."** Very many more cases might be adduced; but still these leave the masses, the thousands of patients out of the question. A little gratitude has been shown undeniably, but it has been so little and so seldom, as often to leave the impression that the doctor had a very thankless task.

4. It is said that they have brought not a few into the church. Whatever may have been the case in other places, certainly it has not been so at Hankow. As a converting agency, so far as I have seen, the hospital has been a failure.†† Out of ninety-two who have been baptized, I do not know of five whose baptism was to be attributed to the influence of the hospital. I regret this exceedingly, believing, as I do, that much fruit of this kind ought to be borne. Turning to the reports of the Medical Missionary Society, I find in twelve years (1861-1872) mention of twelve converts, out of a total of 409,000 patients. The reports of the Shanghai Hospital maintain a suggestive silence on this subject. Dr. Osgood at Foochow keeps his eye upon the "religious department of the work," but he cannot tell of any actual additions to the church.‡‡ The reports of the Peking Hospital are a little more encouraging. In these we find it stated that "not a few of those who have been baptized and are members of the London Mission church, have formerly been patients in the Hospital;" ‖‖ and the fact of not a few patients and others, who have heard the doctrines of Christianity in the hospital, applying for baptism; §§ of the baptism of "twenty-three

* Report of the Peking Hospital for 1873, p. 19. † Ibid for 1865, p. 22. ‡ Ibid for 1872, p. 7.
‖ Ibid for 1871, p. 3. § Ibid for 1873, p. 7.
¶ Eighteenth Annual Report of the Chinese Hospital at Shanghai, p. 6.
** Ibid, p. 17. †† Report of Hankow Hospital for 1870, p. 32.
‡‡ Reports of the Foochow Medical Missionary Hospital for 1872-3.
‖‖ Third Annual Report of the Peking Hospital, pp. 5, 6.
§§ Fourth Annual Report of the Peking Hospital p. 3.

adults and six children" at the hospital chapel;* of "not a few baptisms" the result of labours in the hospital chapel;† and of the baptism of "a few of the patients." ‡ Considering how long the preaching of the gospel in some places was before it resulted in many actual conversions, it may not be reasonable to look for *much* direct fruit of this kind: and yet one might have expected that (to use the peculiar phraseology of Dr. Smith), "the daily exhibition of the charities of a life endeavoured to be devoted to the welfare of a people separated by a gulf of prejudices more formidable than great walls of brick and diversity of tongue," ‖ would have resulted in more conversions to the faith of Christ than it appears to have done.

I feel it to be an uncongenial task to point out where, in my opinion, exaggerated claims in favour of medical missions have been put forward; but, since I write as a friend and admirer of these institutions, I may perhaps be allowed to speak out plainly without fear of being misunderstood, and without fear of giving pain or offence to any person concerned. And, if I have not already wearied the reader, I hope he will follow me patiently through my concluding chapter,—

IV. ON THE DANGERS WHICH BESET THEM.

1. One of the first and greatest of these is the appointment of unsuitable men. Almost everything depends upon the man. A medical missionary is not only a medical man, but something very much higher; and to be worthy of his name, must combine in his character and accomplishments, many qualifications of the highest kind. Skill in medicine is his lowest qualification. That is his foundation, his base of operations. To that he must add unfailing courtesy, untiring patience, unwearied zeal, a watchful caution, a keen sympathy, a deep love of men, a knowledge of human nature, and above all an earnest piety. As far as he fails in any of these points, so far his work fails. Dr. Hobson has been referred to as the "model medical missionary;" judging from the impression he has left on the minds of his friends, he must have been so. The Rev. Josiah Cox who knew him well, can only speak of him in glowing terms; and Dr. Kerr says: §—"His kind and gentle manner, added to his faithful attention and skilful practice gained for him an enviable reputation, and thousands of Chinese still retain a grateful remembrance of their benefactor." Enviable indeed is the reputation of such a man!

2. Another danger is that of practically separating the medical

* Fifth Annual Report of the Peking Hospital, p. 3.
† Tenth Annual Report of the Peking Hospital, p. 15.
‡ Twelfth Annual Report of the Peking Hospital, p. 20.
‖ Sixth Annual Report of the Hankow Medical Mission Hospital, p. 32.
§ Report of the Medical Missionary Society for 1865, p. 11.

branch from the rest of the mission. From most of the reports I have read, it appears that the religious part of the work is handed over to certain reverend gentlemen, or to native preachers; and I have also noticed a disposition to regard the medical department as something more secular than the rest of the mission, something more scientific than religious. This is nothing, more or less, than a losing sight of the main intention of medical missions. Their scientific is only subsidiary to their religious design; and it rests with the medical missionary himself, to make his department as sacred as any other. I cannot however do better than to quote the excellent words of two well-known doctors in support of these views. "Viewed," says Dr. F. Porter Smith, "as a means of directly paving the way for the reception of the truths of Christianity, there is needed *a most thorough identification* of the medical and the general missionary work. The office of the healer should be combined as much as possible, with that of the quiet proclaimer of the simple and saving truths of God's grace and mercy."* "He is not," says Dr. Maxwell, "a medical missionary who allows his medical work to absorb him. He must control it, and continually use it as his vantage ground for the communication of higher healing, and the Divine love. He himself must be the *foremost agent* in so doing, so far as hospital medical work is concerned. If he does not do this he might as well call himself a Humane Society's agent, as a medical missionary, and with more propriety."†

3. A third danger is, of the medical missionary leaving too much in the hands of native dispensers. It is a satisfaction to me to say that no such thing has ever been done in the Wesleyan hospital at Hankow. Unless the native assistant be a thoroughly trained man, having long experience, he is likely to commit many gross mistakes, and liable to involve the hospital and foreign science in disgrace. I have heard, for instance, of the case of a boy,—whose arms and legs were tightly drawn up to his body, so that he could not straighten out any of his limbs,—being brought to the assistant in a hospital, who sent him away with no other direction, than that he was to procure and take some cod-liver oil! It would be better to see fewer patients, than to expose any to the danger of neglect or malpractice, or the hospital to the danger of ill repute.

4. The only other danger I will mention, is that of the medical missionary becoming entangled in private practice. I feel deeply convinced that no man, however kindly his intentions or warm his interest, can do his duty to a hospital, who is engaged in private practice. The hospital must suffer. Observation has taught me, that to care for a

* Introduction to Five Reports, p. 9. † Private letter.

medical missionary establishment, as it ought to be cared for, will take up every moment of a man's time. "It is laborious work," says Dr. Shearer, and he is right; and if properly conducted, will leave a man little strength for anything else. I am glad again to quote the words of a doctor on this point, who speaks strongly in condemnation of medical missionaries engaging in private practice. Dr. Smith says:—"As to the desirability of allowing the salaried agents of missionary societies to unfairly compete with the established medical men of the treaty-ports, such an arrangement is injurious to every individual and general interest concerned, to an inexpressible extent. 'No man can serve two masters.'" *

I sincerely hope that, should these lines come under the eyes of any of those medical gentlemen, who while engaged in private practice, do as much as they can also for the native sick around them, they will not think that the words are intended to have any application to them. Such men I hold in honour, and would not utter one word either in depreciation of the value of their services, or the goodness of their motives.

The same voice which bade us go forth and preach the gospel, bade the apostles "heal the sick." Medical missions therefore, cannot but be in finest accord with the design of missions generally. The blessing of God must rest upon them. The blessing of many that were ready to perish rests on them already; and I am sure there is not one ordained missionary in China, who will not join with me in the old Jewish salutation to our medical brethren,—"We bless you in the name of the Lord."

AN OVERLAND TOUR FROM FOOCHOW TO KIUKIANG.

By Rev. F. Ohlinger.

LEAVING Foochow on Thursday, April 16th, in company with Rev. S. F. Woodin of the American Board Society, on board a 課差 *k'o-ch'a* boat (a boat employed as courier of a salt office), we expected to reach 漳湖坂 Chang-hu-fan, ninety miles west, by Saturday night, and spend our first Sunday with the devoted little band of Christians at that place; also to meet Mr. and Mrs. Plumb, and Hü Yong-mi, our traveling companion who had preceded us one day, in order to attend all the exercises in connection with the quarterly meeting of that circuit. Saturday night found us seven miles below the desired

* Introduction to Five Reports, p. 11.

port. In view of all the circumstances, we gave our crew permission to push on early on Sunday morning, hoping to reach the place in time for the 11 o'clock services. We had not proceeded far before a most pitiless rain drove our crew under cover. The amount and manner of cursing we had heard from these men for the last three days was something fearful. It was suggested that to our occasional words of reproof, we now add a regular sermon. They were apparently delighted with the idea, and Mr. Woodin talked to them about Christ's raising Lazarus from the dead. Many practical points were brought out, and the sermon was well received. As the rain had ceased when our services on board the *k'o-ch'a* were closed, the men took to their oars cheerfully, saying: "Now let there be no more cursing." We reached Chang-hu-fan in the afternoon, where we found Mr. and Mrs. Plumb to welcome us. The latter, having attracted crowds of both sexes by her presence, was quite willing to let others share a part at least, of the unusual attention that had been paid her since her arrival at the place. In the presence of this curious crowd took place, what by all concerned will not soon be forgotten,—three foreign gentlemen and one foreign lady took tea together! After tea, the members gathered in the chapel, and we enjoyed what they termed in their prayers *a remarkable prayer-meeting occasion*. Again and again they thanked the Lord, that they who had formerly been in darkness, as their neighbours still are, had the great privilege of worshipping the true God in company with three foreign teachers and one foreign lady. Our boatmen having thus far started every morning at early dawn, we thought it best to get on board after the close of our prayer meeting. Ourselves and escorting brethren, all carrying lanterns and torches, formed quite a procession, as we marched in Indian file through the rain to the boat. On Monday night we drew up and anchored at 葫蘆山 Hu-lu shan. Going on shore, we were led to our little chapel, where a group of happy faces greeted us, and after the customary tea and a season of prayer, again bid us God speed on our long journey. Tuesday, we witnessed what to a stranger would have seemed a remarkable sight; upwards of twenty boatmen, with their clothes twisted like a rope tied on their hats, standing on a rock in the middle of the river, and afterwards following each other, like so many ducks, into the rapid stream, swimming for the nearest rock, where they again gathered in a group to discuss their next launch. Amongst them were good, bad and indifferent swimmers; the one bringing up the rear walking across with but a slight effort, sinking no deeper than the armpits. Reaching 延平府 Yen-p'ing fu at 5 P.M., we urged our men, in view of the favourable water and weather, to work on till dark, They preferred, however, to

stop with their clan, and came to anchor among a perfect fleet of boats of all sizes, from the ferry-boat to the large cargo boat.

Wednesday morning, we were delayed by a heavy shower of rain; the driftwood in the river indicating heavy rains further west. Our progress was very slow, the current being strong, and the footing for our trackers anything but secure. Having to cross a stream, they twisted their clothes, and tied them on their hats. They were all moderate swimmers, except a young man who had evidently accomplished but little in this line. He sank below the mark of comfort, and seemed helpless, when another followed him, and by a few blows on his back sent him into shallower water. A thunder storm in the afternoon brought us to anchor in sight of the 沙 Sha and 邵武 Shao-wu branches of the 閩 Min about 12 miles west of Yen-p'ing. It rained almost continuously during the night; and Friday morning found us with poorer prospects than ever for getting on. After much hard work, we reached the junction, and discovered that the freshet came almost entirely from the Shao-wu branch. Coming within sight of the "City gate,"—a place where the river is narrowed by solid rocks to about one fourth of its average width for about a fifth of a mile,—our crew pronounced the water impracticable, and we are again at anchor. The whole distance travelled this day did not exceed a mile. The crew assured us that until a certain rock should become visible, it would be impossible to get through the "City gate."

Friday morning found us once more moving; the water having decreased from eight to ten feet. Still, the current in the "City gate" appeared terrific. About nine rods of the bamboo line was paid out, and we began to flatter ourselves on the fine progress we were making. We now came to a rock around which the water swept with considerable force. The trackers had barely more than little niches, hewn in the sloping rock, for a foot-hold. For a moment we were at a standstill, apparently unable to go backward or forward. The current gained the struggle; our men, lest they should be pulled into the river, gave the line, and in a moment the boat whirled around, and sped at a reckless rate out of the dreaded "City gate." All on board, except the three native passengers, flew to the oars, and a desperate struggle was required before we were able to bring her to. The head man was completely beside himself; and, thinking he had secured the boat, left the bow and came amidships, to curse the steersman and shake his fist at the trackers. He was soon taught that this was not a proper place for venting his spleen upon others. He had not uttered half a dozen words before we were again adrift, and another struggle ensued. The head man was now completely cowed, and listened without reply-

ing a word, while his brother, the steersman, cursed him after the most appoved Chinese style. Our trackers came back mopingly, and being asked why they gave the line, replied, "A fish cannot fly, much less a man." A quiet breakfast was taken, and we "tried again." About twelve rods of line was paid out, giving the trackers a less precipitous footing. Before we reached the swiftest current, however, it became evident that they were not sufficient for it. We begged to be put ashore, to assist the trackers. The boat being thus relieved of four persons,—who clambered, carrying their shoes in one hand and steadying themselves with the other, along the sloping rocks,—was after some further exertions brought safely through the "City gate." From the driftwood lodged in the brush, we saw that the water had recently been several fathoms deeper than this morning. We now got into better water, and made fair progress; the trackers frequently working along the edge of the tea fields many rods ahead of and above us, carrying the line over bamboo, tallow, and other trees. Our head man and his younger brother, the man generally at the helm, had been anything but brotherly from the beginning of the trip. They had at the moment changed places, when a general misunderstanding of the signals resulted in bringing us foul of a rock near the shore. The head man sprang to the bow, and threatened to throw his brother into the water; but on a second thought considered it more profitable in the end to simply beat him. Before he succeeded in doing this, the insulted brother snatched his bundle, and left. The trackers were called in, and another man chosen for the helm. The head man muttered not a little over the foolishness of his brother in "running off about such a trifle," while the older members of the crew reproved him for his bad temper, saying, "You have the wife, you smoke the opium, you get the money that is earned; can you not be a little more reasonable towards your brother?" Every few moments they stopped, to look around for the missing man. The work went on more sluggishly than ever. Finally, one was sent on shore to hunt for him, and in a few minutes was seen coming down the bluff leading the lost one, now weeping, affectionately by the arm. Not a word or look was interchanged between the parties. They pushed off and worked on silently, while the returned brother "wiped his tears" and composed his feelings. The next day we saw the head man, coming on board with some cakes he had bought, give his brother a portion; and both work and cursing were resumed in a most brotherly (Chinese) spirit.

The scenery around 下洋 Hsia-yang through which we passed all day on Saturday, is at this season of the year charming. The rich clusters of trees, smiling amid the greatest variety of tints and shades,

are handsomely set off by the gently-rounded hillocks, which are frequently adorned by the world-esteemed tea plant, just now yielding its choicest harvest to thirsty humanity. Groups of tea-pickers, dressed in white, and chatting or singing merrily, were slowly working up the green-dotted slopes, leaving little more than the red earth and leafless stalks in their path. Houses or shades for preparing the leaf were located in the center of several fields on the river bank. We noticed the look of disappointment when we assured the people that we were not tea merchants. That we were not only delighted with the scenery, but also made wiser by the experience of the people, the reader will see from the following fact. Years ago, while the people of the village just above Hsia-yang were burying one of their ancestors, they fancied it thundered. They divined with utmost satisfaction that this was *the* omen of their future prosperity; they were certain of being raised to the highest official positions. It was, however, subsequently discovered that the noise they had heard, was simply the passing of a boat over the shallow rapids opposite their village. As consistently as before, they inferred that they were to be nothing more than boat pilots the rest of their days! They do the difficult piloting on this branch of the Min, almost exclusively.

On Sunday April 26th at 9 A.M., we arrived at 洋口 Yang-k'ou. I was glad to notice the change that had come over the people of this place since my first visit, two years previously. Then an immense crowd,—curious and sometimes abusive,—followed us at every step, till night set in; and afterwards, gathering around the inn, declared that they had not seen foreigners for several generations, and that these two ought to be whipped for their boldness in coming to their village. This day we walked quietly to the chapel (of the American Board mission) and enjoyed a day of rest and worship with the few already interested in the truth. Whenever we opened the doors, an interesting, well-disposed crowd gathered in, and we "talked doctrine" till we were all hoarse and tired. It is but natural that the healer of the body should be more frequently inquired after than the healer of souls; still it is very evident that the visit of Dr. Osgood last fall did much to undermine prejudice against us. But rarely were the abusive epithets "foreign devils," etc., heard on the streets. We had not been housed long on *terra firma*, before we discovered that crouching on a boat ten days in succession is likely to affect one feverishly, rheumatically and otherwise. For the first time also we realised fully what a decided difference it makes whether a bed stands quiet or keeps rocking, jarring and thumping, as if impatient of one's presence.

Monday morning found us somewhat recruited. Our *k'o-ch'a*

boatman, although, by reason of his violating the contract we had made with him, not entitled to more than $16, nevertheless succeeded in getting $17. 85 from us,—with a last exhortation to reform,—for the trip. A neat light-draft boat, manned by two men residing six miles below 光宅 Kuang chai, was engaged to take us (the writer, elder Hü Yong-mi and Taing Kieng-ing, with about three hundredweight of baggage) to that place in five days, provided the weather was favorable, for $7. 90, besides taking us to 順昌 Shun-ch'ang this P.M. We said "good bye" to Mr. Woodin, our pleasant travelling companion thus far, and four hours later anchored at the gate of Shun-ch'ang, about ten miles above Yang-k'ou.

Leaving Shun-ch'ang early on Tuesday April 28th, we reached 邵武府 Shao-wu fu before sunset on Thursday. We had been favoured with the most delightful weather, making the daily bath in the crystal stream not only a necessity, but a luxury. It required the exercise of self-denial to stay on board, while all the boatmen were enjoying the grateful element, pushing the boat up the more rapid and shallow places. At Shao-wu fu I sent my passport (without the document issued by the Foochow officials) to the prefect, asking information as to the best route to Kiukiang, and for his stamp. The information was gladly given, and the passport stamped. To his inquiry, why the Yen-p'ing prefect's stamp was not on the document, Hü Yong-mi answered that I was well acquainted there, and hence did not think it necessary to trouble the officials; but as I was only "three-tenths" acquainted here at Shao-wu fu and further on, I desired to have all the prefectural stamps wherever I went. I regretted that the delay of elder Hü at the yamun, made it too late for me to go inside the city wall and sell a few books. I learned that the preachers of the American Board mission had met with opposition in the opening of their chapel at this place. The landlord had been intimidated, so as to beg them to lock up the house, and rent somewhere else.

On Saturday May 2nd at noon, we reached 光宅 Kuang-tsê, two hundred and eighty miles north-west from Foochow. Up to this morning the weather had been almost uncomfortably warm, but to-day it was cool and rainy. Our boatmen understood their business, and were on the whole very tolerable travelling companions. They put up for the night yesterday at their home, about seven miles below Kuang-tsê. The writer recognized the place as the village where he, in company with the Rev. N. Sites, found good lodging one stormy night, just two years previous, and took pleasure in once more expressing his thanks to our kind landlord. At Kwang-tsê we made inquiries about the road further on. There was a complete confusion of tongues as to the distances,

best road, etc. We finally concluded to take the large road viâ 杉關 Shan-kuan, and engaged a gang of coolies to take us (for high wages) to the head of navigation on the Kiang-si waters. Inquiring for an inn where we might spend Sunday, we were invited to stop at what the natives call a hong. Our rooms had been assigned us, and people gathered to see our books, when we noticed some of the bystanders exchanging suspicious glances with the landlord, and we were soon informed that they had no room for us. Going a few steps further, we came to a newly-built clean inn, where an aged couple, joined by their son and daughter-in-law, urged us to enter. We soon learned that it was the same inn where Messrs. Woodin and Walker, of the American Board Mission, had stopped in the fall of 1873, and that the young woman was the one Mr. Woodin saved from suicide, by prescribing the antidote for a dose of opium which she had taken in a passion. She seemed to look kindly upon foreigners. Our Sunday quiet was disturbed by nothing, save an occasional gang of screeching wheelbarrows passing along the street. These were mostly loaded with salt, coming from the Kiang-si province, and going to Shao-wu fu and other parts of the Foo-kien province. It would seem as if this indispensable product was carried both ways here, as we met some who were carrying it from Shao-wu fu into the Kiang-si province. The wheelbarrows generally carry a burden of 200 lbs. (twice as much as a man carries on his shoulder), and travel about two-thirds as far as the common burden bearer in this region.

On Monday May 4th, we were somewhat delayed on account of the magistrate, who left the place yesterday, having taken the coolies we had engaged, and the other gang engaged for us by the head man, had been to the theater, and could not start early.

The road to Shan-kuan is a large thoroughfare, and leads through some beautiful scenery. The people were not unusually curious, though they said no foreigner ever passed through here before. They wanted to look at our sheet tracts before deciding to pay a cash per copy, and occasionally offered two cash for three tracts. We crossed the boundary at Shan-kuan at 4 P.M., and pushed on to 飛鴦 Fei-yang, a large village six miles to the north-west. Our coolies and landlord felt constrained to celebrate our safe entrance into the Kiang-si province, by providing pork and samshu, for which they of course expected us to pay our portion, though they were glad to learn that we were supplied with meats, and heartily detested the samshu,—at least they did not consider it worth while to invite us to the feast.

Next morning we rode six miles, through the most charming scenery, to 石泱 Shih-hsia, hoping to find a boat to take us further.

In this we failed, the water being so low that the boats could not go, though there were several loading unhulled rice. The official 封司 Feng-ssu was absent, and we were put on our resources as to securing passage another six miles further. We sold a good lot of books, and then footed it to 知福橋 Chih-fuh-chiao, where we readily secured a boat to take us in another day to Chien-ch'ang fu for the pittance of two dollars. The people at Chih-fuh-ch'iao were very curious, and inclined to be rude. Coming to this place, we met a number of men carrying the skeletons of young tigers. They take them to the large cities and sell them, they said for $30 a piece. They are used for making nourishing diet for invalids. Iron is manufactured in this region. We have not seen a tea field this side of Kuang-tsê. There is one crop of rice raised here annually. The farmers were harvesting the seed yielding the vegetable oil, which seemed to be the main product there.

The boats coming up the shallow water as far as this are short and wide, and worked by one man. Our passage of some ten miles on a mere streamlet, through the most verdant valleys, in the cool and fragrant evening atmosphere, was most delightful. The trees lining the shores of the little creek were frequently decorated with wreaths of blooming woodbine, as if a fairy had left her veil when admiring her form as reflected by the limpid water. Only in the remote distance was the view limited by rounded hills and clusters of pines and chestnut trees. Large villages were scattered along the stream and over the plain at distances of five to ten miles. The people were naturally curious, but showed no hostility. They called the foreigner "kuei-tzu" (imp) as soberly, and apparently as respectfully as we called them Chinese. The Bible Picture Book was interesting to them, as it contains so many pictures of "kuei-tzu." There was still however that high estimation of the copper cash to be noticed in their buying and selling.

On Wednesday 2 P.M., after a rainy but interesting ride, we came in sight of the prefectural city of 建昌 Chien-ch'ang, distant as near as we could ascertain, some two hundred and fifty miles from Kiu-kiang. The river by which we came to this place, flowing slightly north of west, here joins a larger stream flowing almost due north. The waters here bear the Yang-tzê characteristic (sand) in abundance. A large plain (in every respect except fertility equal to the Foochow plain) is the beautiful site of this large center. A well-constructed stone bridge of twenty-three arches is the first object to attract the stranger's attention. Another one of brick, connecting the suburbs with the main city, is also a model of workmanship. The houses are constructed mainly of brick, and

are probably superior to the Foochow dwellings. The officers were friendly, though quite at a loss how to entertain the unexpected visitor. They entirely underestimated the power of curiosity over their people, and assured us there would not be so much as a crowd if I went on shore. Still we soon noticed that they had full control over the people, —a mere boy connected with the yamun being able to order the crowd to make way for us. Owing to the stupidity of our boatman, some were tempted to throw stones at us (to bring us nearer the shore), whereupon the officer threatened to have the parties arrested, and at a late hour came on board to apologize for the conduct of the people. He said they (the officials) were very much pressed with work, as the examinations were just closing. Coming near the anchorage, he called out: "where is the remarkable boat?" He evidently did not wish to enquire for the boat with the "kuei-tzu." Learning that there had been an immense crowd about us in the afternoon, he persisted in stationing the te-po, as a watch for the night.

The next morning (May 7th) two minor dignitaries came to see us off. They made inquiries as to what they properly ought to style me, and whether I smoked opium and tobacco. Being assured to the contrary, they became very temperate and refused the social pipe. They admired my watch, and wondered whether I had brought a spy-glass and other curious objects. A prescription against poisoning by opium, givin them by elder Hü, was thankfully accepted. As usual, many inquiries were made for the medicine to cure from habitual opium-smoking. After a profound examination of my hand, one of them declared it to be the hand of a rich man (!) and could but wish to be the owner of it. In their treatment of the boatmen they had hired for us, they were anything but civil; these however found many excuses for delaying the promised early start.

As we progressed down the river, the scenery reminded me of many of the lovely regions in our own free America. The soil is yellow sand, and the country entirely level. The dwellings are scattered through groves of trees dressed in richest foliage. Wide paved streets wind through these groves to the different dwellings. We could not ascertain whether there is any fruit grown here or not. Snow does not fall sometimes for several successive years. Traveling is done largely by wheelbarrow and on horseback.

On Friday May 8 at noon, we reached 撫州 Fu-chou fu, about sixty miles distant from Kien-ch'ang. It is beautifully located, and has the appearance of a large busy mart. On entering it, however, we noticed that it was much less in reality than in appearance. The people, as well as their shops and many other things, wear a poverty-

stricken aspect. There are very plain traces of a visit from the long-haired rebels still to be seen. Desiring to call on the officials personally, we engaged a chair; it was a model of modesty! We found it, however, much better to ride in a poor concern of a chair than to attempt to walk to the *yamun*, in a place where the people are not accustomed to see foreigners. The people, though very curious, made way for us as if we were coming in state. It being the emperor's birth-day, and the examinations also being in progress here, the district magistrate begged to be excused from seeing us, unless we had important business. Presenting him with a parcel of books, a thousand of cash was offered as a present in return. We of course refused the cash, and asked that he would depute several of his runners to assist us in getting a boat to Kiukiang. It seemed to relieve them (the *yamun* men) of a great burden, when they heard that this was all we wanted; and they made the usual offer to pay the boat hire, to which we, as usual, objected as far as was considered proper. My passport had been sent back and fore several times from the crowded little side room into which they had led us, to the magistrate, besides the books and string of cash above mentioned, and still the officer's card was not so much as mentioned. We insisted that we must have his card before further consultation, upon which a most suspicious-looking fellow,—evidently the card manager to his excellency,—drew one from a case suspended on the wall. The same rogue (his looks declared him to be nothing else) then urged Taing Kieng-ing, who had interpreted for me, to put his name and residence on paper. He noticed that I had my eye on him, and did not dare to be persistent or impudent. We were informed that it was quite a distance to the prefect's *yamun*,—a statement which elder Hü found correct,—and that we should find him as busy as their master, if we called on him. They also urged that we had better go viâ Kiang-si capital, though twenty-five miles out of the way, as the Fu-chou boats rarely went direct to Kiukiang. It was soon announced that our boat was ready; our proposal not to tarry or to sell books at this place having met their sincere approval. We had concluded to make as short stays as possible, on account of the great indefiniteness of our further progress. We asked for a man to escort us as far as the Kiang-si capital, to assist us in finding the *yamun* there, etc. They offered two, and excused the officer for not being able to do more for us; saying that as we were visitors from such a distant place as Foo-chow, he felt it his duty to give us all possible assistance. The large crowd that had followed us to the *yamun* had remained to get another look at the foreigner. (The epithet "kuei-tzu" was seldom heard.) They seemed very respectful, and showed a healthful fear of the *yamun* men.

The boat procured for us soon came alongside our Kien-ch'ang boat, and took on our luggage. Then, as if desiring to make a hasty departure, the boatmen hauled in the anchor, and pushed off. Going through the bridge, they let her strike against one of the abutments so as to tear off the side plank, and make every timber creak. Our disappointment was all the greater, when they told us they had to go ashore to get cash, knowing that this, buying rice or vegetables, &c., simply means a few hours delay, and at this hour in the afternoon a stop for the night. We soon discovered that our crew did not intend to pay any attention to us, and had not made the slightest preparations for the trip; hence, at a late hour my men once more called at the *yamun*, and were assured that we should have an early start next morning. Unfortunately, our head man's mother died the very same night.

On Saturday morning, a small craft came alongside, with the agent in charge of the boating, declaring that under the sad circumstances we would be obliged to accept their smaller boat; at the same time comforting us by saying the little boat would go quicker. We did not dare to make the change without asking at the *yamun* whether it had been authorized. There and thus we learned accidentally that the smaller boat cost only 600 cash, making the charitable expenditure of the officer the considerable sum of 200 cash less than if we went in the more comfortable boat. Had we not urged to pay our fare? But we were glad to get off by any means, and felt like singing the long-meter doxology when, after the inevitable buying of rice, vegetables, &c. &c., our boatmen quietly pushed out into the current. The day proved rainy, making it necessary for us to crouch in our low boat almost continuously. We got an occasional outlook however, sufficient to convince us that there was still beautiful scenery along the river, with an occasional large village. The Fu-chou fu pagoda is fully six miles below the city. The occasional little hills are almost invariably used as burying grounds. The fewness of the graves, however, would indicate a sparse population as compared with most parts of Foo-kien. A heavy shower brought us to anchor at an early hour. Here we were inclined to contemplate the situation. According to all appearances, it had set in a rainy spell for the next few days. We could get no satisfactory information as to the route, distance, and probable circumstances of travel beyond the Kiang-si capital; in fact we could not ascertain how far we still were from the capital. It seemed evident that we still had upward of a hundred and fifty miles to Kiukiang, and that our progress became constantly more dependent on the wind, which had thus far been adverse. We had not made more than the above distance since Monday morning, though quite independent of the wind. On

such occasions, it is but natural that the thoughts should turn to scenes and objects far away. Still we were enabled to realize that God keepeth him in perfect peace whose mind is staid on Him.

Sunday was another rainy day. There were occasionally large and beautiful residences to be seen at a little distance from the river. Their chief attraction was the rich groves of trees, adorned with shrubbery and blooming creepers, in which they were situated. In the afternoon, we could see rivers and smaller streams in almost every direction. Now we left the main stream and followed a mere canal, which however kept increasing in size until it was as large as the river we left. At night we anchored beside the lower pagoda in a miniature lake (the recent rains having entirely flooded the low fields almost as far as the eye could see), about seven miles from the capital.

On Monday May 11th at 10 A.M., we arrived at 南昌 Nan-ch'ang the capital of the Kiang-si province. The fine salt granaries, constructed of grey-colored brick, with foundations of neatly-dressed red stones, which line the river shore, together with the large amount of shipping, remind one of the approach to many of our cities in America. The buildings referred to would do credit to any European architect. The (Chinese) world-renowned 滕王閣 T'êng Wang Ko, referred to in the Chinese histories, is one of the first objects to attract the attention. The people generally seemed to take little note of our arrival. It being a rainy day, the streets exceedingly muddy, and no means of conveyance except the screeching wheelbarrow on hand, the writer sent his card and passport, with a parcel of books, to each of the district magistrates, and to the prefect. The prefect was reported not at home; books and cards were received, but no card given in return. The visitors were requested to wait until the officer should return. They said they would meanwhile wait on the 新建 Hsin-kien district magistrate, and send for the prefect's card afterward. The underling then wrote the prefect's name on a slip of paper, which he requested the visitors to give the man whom they should send for the card. The invariable reply to almost every question being simply that the officer was not at home, was sufficient to make us suspect the truthfulness of the assertion. The Hsin-kien district magistrate spent a long while in examining the passport. The books he rejected, saying he was was not able to read "Jesus books." The underlings pretended not to know whose business it was to receive the passport, and kept pushing my men from one room to another. When they asked him to appoint two of his men to assist in getting a boat to take us further, he replied that the foreigners generally came and went of their own accord, and that the people would bring suit against him before the prefect if he

should engage a boat, as the officers do at other places. He finally consented, after being again assured that we desired to pay the boat hire ourselves, to appoint two men to assist us in making a bargain. Asking him for his card, he replied that as the prefect had not given his, he would follow his example. He was told that the prefect's card was delayed because he was not at home. Hereupon, the man sent to get the card returned, saying it was refused. This made the district magistrate more obstinate than ever, and being told that thus far we had always received the cards of all the officials through whose territory we travelled, simply replied that they did things differently at "the capital." The man than started in company with the men appointed by the officer to report to me and look for a boat. Finding that we had anchored in the 南昌 Nan-ch'ang district, the runners turned back, saying they would assist us if we came round to the other gate, but that under the circumstances we had better apply to the Nan-ch'ang district *yamun*. Here the officer was reported on a visit to the prefect. As to boat matters and other general business, it was according to local custom the Hsin-kien magistrate's turn to attend to them this month. We tried to get a boat, through the assistance of our Fu-chou boatmen, where we lay at anchor, as these refused to go to the "other gate" with us. At first forty, then thirty, and as a minimum twenty-eight dollars were demanded for the three days trip to Kiukiang. Taing Kieng-ing, my ready and faithful interpreter, got in a small boat to go to the place mentioned by the *yamun* runners, and from there again to the *yamun*, for the offered assistance. How delighted we were when we saw him returning, though late, in charge of a comfortable-looking boat with a pleasant crew. "I have a good boat, ready to start at once, for eighteen dollars; they cannot be persuaded to fix the time of our arrival at Kiukiang," was his hasty and cheering report. We transhipped, paid our Fu-chou friends the inevitable "wine money," and were once more *going*. We could but admire the structure and the number of the sea-going junks, as compared with those visiting Foochow. Under the glimmering light of the "Teng Wang Ko" we anchored for the night. The "Teng Wang Ko" is in itself nothing more than a two-storied structure of very moderate dimensions, well fitted up inside, and kept scrupulously clean. In these respects only does it differ from most Chinese dwellings and halls, but it has a history.*

* "A pavilion erected by the Prince of T'êng, one of the sons of Kao Tsung of the T'ang dynasty (7th century A.D.), in the city of Nan-ch'ang (in modern Kiangsi). A poetical feast was held here on one occasion at the autumn festival of the 9th day of the 9th moon, when the poet Wang Po improvised some of his most celebrated verses." (Mayers' *Chinese Reader's Manual*, p. 216).

On Tuesday May 12, the weather promised to be fair, but a strong wind "dead ahead" threatened to cause us no little delay. We urged our boatmen to start; they pointed to their neigbours, and said no boat could go with such wind. Taing Kieng-ing going ashore to make a few purchases, met a man from the *yamun*, apparently in search of us, saying if the foreigner was not in a hurry to get off, the two district magistrates would be glad to give us a reception to-day. The Po Kak Kwoh sent his cards and requested mine. Hereupon a man pretending to be connected with the *yamun* made his appearance, and requested a card. He was told: "If you bring the officer's first, you can have mine."

At 8 A.M., our boatmen rowed to an island near by, and took in a quantity of sand as ballast. Hereupon we made an effort to get onward by beating. It seemed like fruitless labour at first, but coming to a turn in the river, the wind was more favorable, and we made good speed. How grateful we were when the boatmen informed us as we came to anchor that we had only thirty *li* more to Wu-ch'eng, a village occupied by our Kiukiang brethren as a mission station. The country here is level and marshy. We saw herds of cattle, and sheep feeding on the prairie grass, in sight of straw huts to which the shepherds retire at night. Hay-making seemed to be the only employment of the people at this season. The hay retains its fresh color when dried and is taken by boats to the villages, frequently ten to thirty miles distant.

On Wednesday May 13 at 8 A.M., we passed Wu-ch'eng. We should have gone ashore and visited the chapel, but our boatmen were urgent to get on. About thirty *li* below Wu-ch'eng, we came into an arm of the Po-yang lake. The wind was barely sufficient to keep us in motion, and a drizzling rain in the afternoon made it a little monotonous. At 4 P.M., we anchored at Ta-kua-tang, from where we had only thirty *li* by land, or ninety by water to Kiukiang. We inquired whether any foreigners had been there recently, and were told there had been none for some time. On account of the rain, we could not get ashore to look round. We subsequently learned that the Rev. J. Ing stopped all night in a little boat not more than one hundred yards from us. He also made inquiries of the natives with regard to us, but could learn nothing of our presence in the place.

The following morning being rainy, and the wind tolerable, we remained on board in preference to traveling thirty *li* by land. We saw our mistake, when we came to Wu-k'au, where we left the lake and had to come up sixty *li* against the current on a branch of the Yangtze. The wind was strong and most unfavourable. We worked

on till night, and anchored about eight miles below Kiukiang. - Had we not been strangers we could have footed it without difficulty. The country around is higher than beyond Wu-ch'eng, and high mountains are seen at a distance in almost every direction.

On Friday May 15, our men pushed off quite early. The charms of a lovely spring morning, with the prospect of soon meeting dear friends and fellow-labourers, were sufficient to gladden the heart of any weary wanderer. What was our joy when we saw one of the beautiful steamers of the Yangtze, as the first visible indication that we had once more come within reach of civilization! We watched her as she gallantly moved along, until she turned so as to give us a broad-side view, and we read in characters that seemed for the time being endued with magic power, the name "Plymouth Rock." Thus memory has photographed a day, and "Plymouth Rock" is the prominent figure on that tableau; yet all because it was the first object to announce the presence of kind friends, and for a season at least *rest from our wanderings.*

Notices of Recent Publications.

The Chinese Reader's Manual. A handbook of biographical, historical, mythological, and general literary reference. By William Frederick Mayers, Chinese Secretary to Her Britannic Majesty's Legation at Peking; Member of the Royal Asiatic Society, &c. &c. &c. Shanghai: American Presbyterian Mission Press. London: Trübner and Co., 57 and 59 Ludgate Hill. 1874.

THERE can be but one opinion we think, as to the value of the work before us. The author sets himself to the task of removing some of those stumbling-blocks, that beset the path of the student of Chinese,—we will not say at the beginning of his course merely, but,—which frequently prove as thorns in the flesh, for years after he has passed the *pons asinorum* of Chinese grammar. Few there are, who have made any progress in such studies, but must be able to recall occasions when,—in the absence of the inevitable teacher,—they have been brought to a stand by a group of characters, where all their previous attainments proved insufficient to the occasion. Some quaint allusion it might be to an incident in past history, reference to a popular custom, or one of the many possible alternatives. The only way in which such a position might be averted, was by a long course of study or an extensive range of reading. But the thought must have often occurred, that the remedy lay in the preparation of a series of manuals in which the different classes of subjects might be taken up seriatim, and treated systematically. The ground is almost unoccupied as yet, and it remains to be seen who will undertake the laborious task, of furnishing the much-needed books of reference. We want dictionaries, biographical, mythological, geographi-

cal, bibliographical, botanical, zoological, scientific and technical of many kinds.

To no one could we look more hopefully for aid in this matter than to Mr. Mayers, and we feel grateful to him for the appearance at length of the long-promised "Chinese Reader's Manual." In his preface he intimates a profusion of material in reserve, his chief difficulty in preparing for the press having been that of compressing the work within its present limits; and in this he has been guided by his own experience of what is likely to prove most serviceable. We are persuaded that most people who avail themselves of this aid to study, will feel that he has collated wisely; and the more we look into it, the more we are impressed with the amount and worth of the matter within so small a compass.

The first and main division of the book we were at first sight disposed to term a biographical dictionary; but further examination shewed that, while containing much of the elements of such a work, its scope in fact embraces a much more comprehensive radius. There are indeed comparatively few names of any great importance, within the whole range of Chinese history, of which we do not find a notice more or less extended, with the salient points in the lives of those of more frequent occurrence. A goodly list of some six or seven hundred names, many of whom would grace the annals of any nation;—the memory of a still larger number of whom is cherished by the native literati;—form on the whole such a series of men of acknowledged distinction, as may palliate to some extent, the pride with which the natives look back on their heroes of the past. Men of war and men of letters, priests and laymen, lawgivers and politicians, emperors distinguished for their prowess, and others for their effeminacy, women of talent and worth, court beauties and courtesans, all find their place in this long catalogue. Every name is given in the Chinese character, the surnames arranged according to the English alphabet, followed by the cognomen. the literary appellation, and frequently the *nom de plume*. The author has been careful to distinguish these several names in his English orthography, so as not to run the one into the other, a point which is sometimes little attended to, even by advanced sinologues. Where ascertainable, the dates of birth and death are given, data which often occupy a good deal of time and trouble to hunt up in native works, even by the most experienced. The authorities are frequently quoted where more information may be obtained. We could desire that Mr. Mayers had given more precise information on this point. It would have been well, had he intimated under every article, the source from which fuller details might be drawn, by those wishing to pursue the investigation. In his endeavour to save room in this part, we think he has carried brevity and compression to a fault.

Besides the list of historical personages, our author has given some of the other fruits of his extensive readings in old writers and Taouist mytholgy. But in passing beyond the boundaries of biography, he has entered a region in which his researches must be looked upon as the merest gleanings. We need scarcely say that we deem anything like exhaustiveness in this direction to be utterly impracticable, even were it desirable; and were that the author's original design, we can well believe him when he says it was "discovered to be out of the question." Meanwhile, till such a work is attempted we turn with satisfaction to the "Manual," assured that we are in safe hands under his guidance. To give an idea of the wonderful variety of topics included in the 974 articles of

this section, we may instance such as, —Sun, Moon, Constellation K'ien-niu, Yellow river Diagram and Writing of the River Loh, Dragon, Phœnix, K'wen-lun mountain, Sweet fountain palace, Cassia tree, Peach, Dove, Lute, Chrysoprase, Metals, Philosopher's stone, &c. Of course all these objects are treated from a Chinese point of view, in reference to their place in mythology. As a short example of the pleasantly readable way in which they are brought before us, we here quote the 933rd article:—

Yü 鷸 The Bittern? Phr. 蚌相持漁人得利 when the bittern and the mussel fall out, the fisherman gains a prize. Reference is here made to a fable ascribed in the Narratives of the Contending States 國策, to Su Tai, brother of the Su-Ts'in. Acting as counsellor of the Prince of Chao, and urging unity among the opponents of the rising power of Ts'in, he illustrated his argument by saying: "A mussel was sunning itself by the river bank when a bittern came by and pecked at it. The mussel closed its shell and nipped the bird's beak. Hereupon the bittern said: 'If you don't let me go to-day, if you don't let me go to-morrow, there well be a dead mussel.' The shell-fish answered: 'If I don't come out to-day, if I don't come out to-morrow, there will surely be a dead bittern!' Just then a fisherman came by and seized the pair of them." This is perhaps the earliest specimen of a complete fable on record in Chinese literature.

The second division of the "Manual," consisting of 317 Numerical Categories is of unquestionable value. The number of these is so great, that few memories are equal to the task of bearing them. It may seem a matter of comparative indifference *per se*, to know the constituent elements of, — The Two Philosophers, Three Penal Sentences, Four Recluse Greyheads, Five Constituents of Worth, or the Six kinds of Domestic Animals; but viewed in the light of the frequent use of this phraseology by native writers, it is by all means most desirable to have them at hand. This like the first part is almost entirely extracted from native works by Mr. Mayers. It seems a pity that he should have taken anything at second hand. For instance under the Twenty-eight Constellations, he has adopted the list given by Medhurst in the appendix to his Shoo-king, which besides being vague, is very incomplete, and in several places erroneous. Blemishes of this kind are so very rare in the work, that it seems almost incumbent on us to notice such an exceptional spot.

The third part is occupied exclusively with a series of Chronological Tables, substantially the same as those already published by the author in the "Journal of the North-China Branch of the Royal Asiatic Society,"* alluded to in our last No. and republished by Mr. Doolittle.† These begin with the year B. C. 2852 as the sixty-first of the legendary emperor Fuh-hi. It must be obvious that the convenience of chronology, in no way involves the question of historical authenticity; and while the very existence of most of the monarchs named in this page, may be a matter of general and reasonable doubt, that in no way affects their legitimacy when used to indicate certain fixed points in time, accepted as such by the nation at large. A very important feature in this re-issue is the addition of eight of the collateral dynasties, the Northern Wei, Western Wei, Eastern Wei, Northern Tse, Northern Chow, Leaou, Western Leaou and the Kin. The insertion of these will alone render the book an almost indispensable requisite for the study table. Most of them are given indeed in the Appendix to Williams' "Observations of Comets," but in that work, it is just in these special portions that want of accuracy is most observable. This is the more remarkable, as the study has been a kind of speciality with Mr. Williams for many years past. We have an indistinct

* New Series, No iv, pp. 159—183.

† *A Vocabulary and Handbook of the Chinese Language.* Vol. ii, pp. 237—244.

recollection of having seen a similar table published by him about twenty years ago in the Numismatical Journal. Mayers' tables, are a vast improvement on Williams' in this respect, and from the attention we have been able to give to them, we believe they are all that can be desired.

The bulk of readers are disposed to underrate the amount of work involved and the merit attaching to a good index to a book; but few who have occasion for frequent reference will undervalue its convenience. In this the author has done well to add an Index of the Chinese characters in the book. It might have been amplified with advantage to the student.

As a whole the reader has reason to be well satisfied with the work. The author has accomplished all he has undertaken and he has done his work well,—better probably than any one else would have done it. We can confidently recommend the work as one of the most important auxiliaries that has been published, for all who aspire to an acquaintance with Chinese literature.

漢法語彙便覽 *Dictionnaire de Poche Français-Chinois suivi d'un dictionnaire techinque des mots usités a l'arsenal de Fou-tcheou.* Par Gabriel Lemaire Consul de France et Prosper Giquel Lieutenant de Vaisseau, Directeur de l'Arsenal de Fou-tcheou. Shanghae: American Presbyterian Mission Press. 1874.

The authors of this little dictionary tell us that it was originally intended exclusively for the pupils in the Foochow arsenal schools; and as the result of an after-thought, was enlarged to its present dimensions, in order to render it a useful manual for foreigners also and especially Frenchmen. The idea is a good one, and the authors have the advantage of occupying that particular ground without a rival. There is a good deal of originality and self-dependence about the work; and for the amount of information contained in little bulk it is a marvel. A general dictionary of 329 pages is followed by a catalogue of technical terms rather more than a quarter the size. For the latter part alone even, the book is a desirable addition to our present list. In a work got up, as the authors declare, in a race against time, perfection is not to be looked for, and it is needless to say we do not find it. Among much that is unexceptionable, we are sorry to admit that there are errors not a few, and places innumerable which the authors would undoubtedly improve by revision. We think they have done well, in giving the pronunciation of the Chinese characters; but they would have done better had they preserved a uniform orthography throughout; for although in the French language *k* and *c* may be identical in sound, and also *sh* and *ch*, yet there are reasons to be urged, why different letters should not be arbitrarily used to represent the same sound.

Notices of Southern Mangi. By George Phillips, H. M. Consular Service, China; with Remarks by Colonel Henry Yule, C. B. (From the Journal of the Royal Geographical Society.)

Here we have the opposing views of two erudite scholars on a question of geographical archæology. The descriptive account of China by the old Venetian Marco Polo, is coming to the surface with greater prominence than ever, and seems to gather freshness with age. The remarkable amount of

information he has left us, has tended to invest even his errors and enigmas with an importance which otherwise might not have attached to them. The identification of his port of 'Zaitun' in China, which we by no means intend to qualify as an error, may yet fairly be classed among the puzzles which he has bequeathed to his editors in subsequent ages. Many years ago the question came under the acute investigation of Klaproth, who identified it with the city and seaport of 泉州 Tseuen-chow (local Chin-chow) in Fuh-keen province.* Pauthier followed Klaproth; and Col. Yule the most recent editor has adopted the same view. Mr. Phillips, who has been residing several years in that province, has been led into a different train of reasoning; and detailed his views in our pages four years ago, in the first five Nos. of vol. iii. The present paper, read before the Geographical Society in London during his recent visit, is a summary of the article above referred to. In this, he argues for the identification of Zaitun with 漳州 Chang-chow, in opposition to preceding critics. In the course of his reasoning he argues that Tseuen-chow must be Marco Polo's Fuju, the capital of the province; which had been hitherto taken for Foochow on the Min. Among the various ways in which this name is spelt, Ramusio in one place writes Kangiu (at least so it is printed). In support, Mr. Phillips says, Foochow was not the capital of Fuh-keen in Polo's time. M. Polo says Kangiu was a great port for Indian vessels; but Mr. P. says ships from India never came to Foochow at that period.

Among the various readings of the name Zaitun, one edition gives Caykong; D'Herbelot mentions a maritime town of China called Scheikham by the Arabs, and Shengiu by the Chinese. Friar Odoric mentions the place under the name Carchan. In the middle ages, near the mouth of the Chang-chow river, about twenty miles from Amoy, was a place called in the local dialect Geh-kong. This Mr. P. takes to be Caykong or Zaitun, the port of Chang-chow. Subsequently, the name of Geh-kong disappears in history and the city of Hai-teng is built upon the site. Edrisi is quoted, and the fact of Chang-chow being famed for its manufactures of silk and satin, as M. Polo and Ibn Batuta describe Zaitun. Polo mentions Tengiu as famous for its porcelain manufacture. Mr. Phillips takes this to be Tengwa where much coarse porcelain is made, lying between Tseuen-chow and Chang-chow. Again he quotes Sir J. Maundeville's description of the fishing with *Loyres*, and contends that this is the fishing with cormorants, which the natives of Chang-chow call *Lauwa*.

In reply to Mr. Phillips' assertion that Foochow was not the capital of Fuh-keen, Col. Yule quotes Rashiduddin the historian of the Mongol dynasty in Persia, who says: — "The provincial administration was formerly located at Zaitún, but afterwards established here (Fuchu), where it still remains." Next Pauthier translating from the Chinese history of the Yuen dynasty says: — "In 1281 the seat of government of the province was transferred from Tseuen-chow to Fuchau; in 1282, it was removed back to Tseuen-chow, and in 1283, it was again recalled to Fu-chau." From that period it does not appear to have been located at Tseuen-chow. In reply to Mr. Phillips' assertion that there was no foreign trade at Fuchau, Col. Yule quotes Fortune, who was struck with the amount of ship building there. Polo speaks of enormous quantities of sugar made there. Col. Yule quotes Padre Martini to the same effect. The Col. shews that there were the same facilities for trade then as now, and lays

* *Mémoires relatifs a l Asie.* Tome ii. p. 210.

on Mr. Phillips the onus of shewing that the trade did not exist.

Col. Yule then proceeds to prove that Tseuen-chow is Zaitun: — 1st, from the distance from Foochow; 2nd, it was under the government of Fuh-chow; 3rd, it was the great harbour and focus of Indian trade; 4th, it was the chief port of commerce in Fuh-keen; 5th, it was Tseuen-chow that alternated with Foochow as the seat of government, according to both the native and Persian histories; 6th, Abulfeda says the Chinese name of Zayton was *Shanju;* 7th, the origin of the word Zaitun from *Tseu-t'ung* an old name of Tseuen-chow. Col. Yule next gives his reasons why neither Chang-chow nor Geh-kong can be Zaitun: — 1st, because the distance from Foochow is too great; 2nd, because neither of these towns was capital of the province in the time of the Mongols; 3rd, because neither of the towns is mentioned among the seven great ports of foreign trade in Kubla Khan's customs regulations of 1293; 4th, because neither of them is mentioned as a port of trade with India, either in Pauthier's extracts from the Mongol annals, in Gaubil's history of the dynasty, or in Rashiduddin's account of Cathay Cangiu, he thinks is a mere clerical error for Fugiu. Maundeville's *Loyres*, he takes to be, not fishing cormorants, but otters,— French *Loutre*, and in old Provençal *Loiria.*

Such is the barest possible skeleton of the argument. We invite information on the subject, from those who may be residing or travelling in these parts, and can throw any new light on the question.

Notes of a Journey outside the Great Wall of China. Abstract of a paper read before the Royal Geographical Society, February 9th. 1894. By S. W. Bushell, B.S.C., M.D., London University Scholar; Physician to H.B. M. Legation, Peking. London: printed by William Clowes and Sons, Stamford Street, and Charing Cross. 1874.

A PECULIAR interest attaches to this brief record of Dr. Bushell's visit,—the first in modern times by a European,— to the ruins of the ancient city of Shang-tu, the northern capital of the Yuen dynasty, where Kubla Khan held his court. The principal account of the place given by any contemporary author, is that of Marco Polo; who describes the court and the doings of the "Great Kaan" in glowing colours. The ruins stand about twenty five miles north-west of the Mongol town of Dolonnor. Leaving the latter city with his *compagnon de voyage*, the Hon. T. G. Grosvenor, the Dr. remarks:—"The road passed over a series of low sandhills, then crossed a steep range of volcanic hills, descending into a wide rolling prairie covered with long grass and fragrant shrubs, the haunt of numerous herds of antolope. The prairie gradually slopes down to the marshy bed of the river, here a considerable stream twenty feet wide; in former times flat-bottomed junks ascended from the sea to this point, bringing up supplies of rice from the southern provinces for the use of the city and court. Now the only building in the neighbourhood is a small Lama monastery, the abode of some six or seven wretched priests, while a few scattered tents belonging to the Chahar tribe stand on the river banks. . . . . The gates of the small monastery, where we had hoped to spend the night, were barred at our approach, and the priests on the other side obstinately deaf to arguments or bribes.

Late as it was, we were perforce compelled to remount our ponies and gallop back as fast as they could carry us over the twenty and seven miles of hill and dale which separated us from Dolonnor."

Catalogue of Books in the Depository of the Presbyterian Mission Press at Shanghai, May 1, 1874. Shanghai: American Presbyterian Mission Press. 1874.

We ought to notice this pamphlet, which although modest in pretension, is one of considerable importance and interest to the missionary body in China. This is the principal depôt in the country for the publications of the American Bible and Tract Societies, and also those of the Presbyterian Board of Foreign Missions; besides numerous works published by other societies and individuals. Although we happen to know that there are constant and large draughts upon its resources, we are glad to see that its shelves are still most liberally furnished both as to numbers and variety. We notice the Old and New Testaments complete in three different sizes of type, besides portions issued separately some thirty in variety, not including, thirty-two more in the mandarin and local dialects. Considerably over a hundred tracts and books of various sizes, literary and colloquial, including a number of commentaries and hymn books. Books on general literature and science are also to be found in the list, and a few in European languages. We presume every mission is furnished with a copy. If not it ought to be so.

MISSIONARY ITEM.

A respected missionary brother writes us from Foo-chow under date June 9th:—"Although the people in this province are not quite so willing to purchase the Scriptures, as they are in some other places, yet the Word of God makes rapid progress amongst them when they are once convinced of its truth. In some of our country stations, our work seems to prosper beyond our best expectations. In the district where my life was threatened during the *Shan-sin-fun* disturbance, it is especially so. This year nearly two hundred new members have joined us, and the Gospel seems to be rapidly moving from village to village; so that we have now representatives of the Christain faith in twenty-five or thirty villages, and that in the district of Ku-tieng, where the people were formerly the most bigoted. Nothing but the grace of God could make such a change, amongst a most superstitious people, and from what I see in that district, I believe what we want is an outpouring of God's Holy Spirit on Christian Missions generally throughout China, and before long Satan's kingdom will tremble."

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NOTES ON CHINESE MEDIÆVAL TRAVELLERS TO THE WEST.

BY E. BRETSCHNEIDER, M.D.

(*Continued from p.* 126.)

I. 邱長春西游記 *Kiu ch'ang ch'un si yu ki.*

KIU CH'ANG-CH'UN'S TRAVELS TO THE WEST.

CH'ANG-CH'UN 長春 (family name 邱 *Kiu*) was a Taouist monk of great repute for wisdom and sanctity. He was born in 1148 in 棲霞 *Si-hia*, a city belonging to the department of *Teng-chow fu* in Shan-tung. In the beginning of the 13th century he was held in great respect at the courts of the *Kin* and the *Sung*.[1] Tchinguiz, after his invasion of northern China, heard of the great sage, and sent him a flattering invitation to come to his court. In the meanwhile, the Mongol chief undertook his expedition to western Asia, and Ch'ang-ch'un was obliged, nothwithstanding his advanced age, to abandon his recluse life among the hills of Shan-tung, and expose himself to the dangers of a long journey through central Asia, to Persia and the frontiers of India, where he met the great conqueror. The journey there and back occupied three years 1221-24. The *Si yu ki* was not written by Ch'ang-ch'un himself, but by one of his disciples 李志常 *Li Chi-ch'ang*, who accompanied him and kept a diary of the travels. Another admirer of the sage, 孫錫 *Sun Si* published it and wrote a preface, which is dated 1228. The *Si yu ki* is included in the 道藏集要 *Tao tsang tsi yao*, a great collection of Taouist works. It is also found in the 連筠簃叢書 a collection of reprints, published in 1848 by 楊 *Yang* a learned Chinese in Peking.[2]

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1 The 金 *Kin* or 女直 *Nü-chi* (*Tchourtche* of the Persian authors) possessed at that time the north of China, whilst the dynasty of the 宋 *Sung* reigned south of the Huai river. Both dynasties were overthrown by the successors of Tchinguiz khan.

2 The son of this learned Chinese lives in Peking and is known to all Europeans, under the name of Mandarin Yang, for the predilection he has for European sciences and for European things generally.

The *Si yu ki* has been translated *in extenso* into Russian, by *Archimandrite Palladius*, and published in the 4th volume of the "Record of the Peking Ecclesiastical Mission," 1866. That article may serve as an example, for the translation of historical or geographical works from the Chinese. Palladius gives not only a very correct version, but he elucidates by numerous notes, various passages and expressions, and exhibits in these commentaries, an immense knowledge of Chinese literature in all its branches.

Another translation of the *Si yu ki* was made in 1867, into French, by *M. Pauthier*. But Pauthier translated only a short and very bad extract of the *Si yu ki*, found in the above-mentioned *Hai kuo t'u chi*. Besides this, his translation contains so many mistakes, that the whole article becomes unintelligible.

The translation of Ch'ang-ch'un's travels which I give in the following pages, is not such a complete one as that of Palladius. I have omitted all the numerous poems composed by Ch'ang-chu'n on different occasions, as well as some conversations on Taouist and other matters. In some instances I give only a resumé of the narrative, when of little interest; but all relating to history and geography is faithfully rendered, and accompanied by such remarks as my acquaintance with the subject permits. Of course I invariably consult Palladius' excellent translation; and to enable the reader to distinguish my notes from his commentaries, I always mark the latter with his name.

Sun Si in his preface to the *Si yu ki* says: "Ch'ang-ch'un was a man of a high perfection. At the time I attained the age of manhood (I had heard much of him, but) I conceived that this venerable man must long ago have soared up to heaven, and after his transformation lived in the company of the clouds, in the high spheres of the universe,[3] and was sorry at not having seen him. But in the winter of the year 1219,[4] there was suddenly a rumour that the master,[5] who lived near the sea (in Shantung), was invited (by Tchinguïz) to set out on a journey. In the spring of the next year (1220), he arrived indeed at 燕京 Yen-king (the present Peking), and stayed in the monastery of *Yü-sü kuan*. Then I had the satisfaction of seing him personally. When he sat, his position was immovable like a dead body; when he stood upright he resembled a tree; his movements were like the thunder, and he

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3 中年以來意此老人固已飛昇變化侶雲將而友鴻濛者久矣

4 I always use, instead of the Chinese cyclic characters, the corresponding Christian date, which will be more convenient for the reader.

5 師 *Shi*, "master." Ch'ang-ch'un is always called so in the *Si yu ki*.

walked like the wind.[6] From his conversation I learned, that he was a man who had seen and heard much. There was no book which he had not read. From day to day I felt an increasing veneration for him. The number of men attracted by his glory, who solicited the favour of being his disciples, increased every day. When the express (dispatched by Tchinguiz) arrived for the second time, the master set out for the west. At his departure, his disciples asked him when he would return. He said: 'after three years.' This happened in the first month of 1221, and indeed in the first month of 1224 the master returned from the west, after just three years absence as he predicted. The master, in his journey to the west travelled over more than twenty thousand *li*.[7] He saw places which are not laid down on our maps, and which are not moistened by rain or dew. Although he was received everywhere with great honours, the journey was very painful for him. Nevertheless he was always cheerful, liked conversation and wrote verses. He loved nature in her various aspects. At every place he stopped, he visited all that was remarkable. As regards his views of life and death, he considered them like warmth and cold, but thoughts about them did not perplex his mind. Could he enjoy such perfections if not penetrated by 道 *tao* (the true doctrine)? Written in 1228, the 2d day of the 7th month."

The Chinese text of the *Si yu ki* begins with a short biography of Ch'ang-ch'un, as above related. Then several invitations are referred to, which the master received from the courts of the *Kin* and the *Sung*, but were refused. In the year 1220, the emperor 成吉思 Ch'eng-ki-sze (Tchinguiz) sent his adjutant 劉仲祿 *Liu Chung-lu*,[8] with an escort of twenty Mongols to Ch'ang-ch'un, who was in Shan-tung. Liu Chung-lu transmitted to him an invitation from the emperor and a golden tablet, on which an order was written, to treat the master in the way the emperor himself was wont to be treated. Chung-lu reported, that he received the order from the emperor to seek the master in the 5th month of 1219. The emperor was at that time in the 兀里朶 *wu-li-do* (*ordo* in Mongol="imperial residence") of the 乃滿 *Nai-man*.[9] Ch'ang-

6 All the above-mentioned qualities are considered by the Taouists as marks of a high degree of contemplation and absence of the passions. (Palladius)

7 1 English mile=2.6 里 *li*.

8 *Liu Chung-lu* was a deserter from the army of the *Kin*, who entered the service of Tchinguiz at the time he invaded northern China. Tchinguiz valued him for his skill in making arrows. He accompanied Ch'ang-ch'un on the whole journey, and is sometimes called *Liu kung* in the text. *Kung* was his title of honour. (Palladius)

9 The people of the *Naiman* were living, according to Rashid-eddin, near the sources of the Irtish river and the Altaï mountains. The Chinese authors assign the same country to them. At the time spoken of (1219) the Naiman were already subdued, and Tchinguiz remained for a time in the *ordo* or residence of the khan of the Naiman, where he prepared for his expedition to the west. Rashid-eddin reports that Tchinguiz passed the whole summer of 1219 near the sources of the Irtish, in order to equip anew and complete his cavalry corps. He left for the west in autumn. (D'Ohsson *l. c.* tom. i, pp. 212, 216)

ch'un agreed to go with Chung-lu, and chose nineteen from among his disciples to accompany him. In the beginning of 1220 they set out for the north, and arrived at 燕 *Yen* (Peking) towards the end of the second month (April), where Ch'ang-ch'un was received with great homage. (I omit the particulars found in the Chinese text about Ch'ang-ch'un's journey from Shan-tung to Peking, and his stay there, as they do not come within the scope of these papers.)

In Yen (Peking) the master was informed, that Tchinguiz had moved to the west, and he felt apprehensive that his advanced age would not permit of his enduring the fatigue of a long journey. He wished to await the time of Tchinguiz's return in order to be presented: and it was resolved to ask the permission of the emperor. There was yet another question, which alarmed Ch'ang-ch'un. Chung-lu by order of Tchinguiz khan, had assembled a number of girls to be brought to the emperor's harem. The master said: "Owing to actresses having been sent from the kingdom of *Tsi* to the kingdom of *Lu*, Confucius left *Lu* (which was his native country). Although I am only a savage of the mountains,[10] how can I travel in the company of girls?" In order to lay before the emperor these questions, Chung-lu dispatched a courier with a report, and the master sent also an address to the emperor.

On the 15th of the 4th month (end of May) 1220, Ch'ang-ch'un with his disciples and Liu kung (see note 8) left Yen (Peking) and travelled to the north. The way led through 居庸 Kü-yung.[11] One night, at the northern exit (of the pass) we met a gang of robbers; but they bowed and said: "We do not harm the master."

In the 5th month we arrived at 德興 Te-hing (now *Pao-an chou*, beyond the inner Great wall, to the north-west of Peking, and south of Süan-hua fu), and passed the summer there in the temple of *Lung-yang kuan*. (I omit the particulars about Ch'ang-ch'un's stay here.)

At the beginning of the winter (1220) 阿里鮮 *A-li-sien* arrived, sent by the Prince 斡辰 *O-ch'en*,[12] and soon after another envoy came.

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10 Ch'ang-ch'un, when speaking of himself, always uses this modest expression of 山野 *shan ye*, "savage of the mountains."

11 *Kü-yung* or *Kü-yung kuan* exists still, to the north of Peking, in a defile known to European travellers, who visit the Great wall at this point, by the name of Nankou pass (Nankou is a village at the southern entrance of the pass). Further particulars about this place and its antiquities can be found in Mr. Wylie's article,—*On an ancient Buddhist inscription at Keu-yung kwan.* (Journal of Roy. Asiat. Soc. 1870.)

12 Here Tchinguiz khan's younger brother is meant. In the *Yüan shi*, where he is often mentioned, his name is written 斡赤斤 *O-ch'i-gin*. Properly his name was 鐵木哥 *T'ie-mu-go*; Och'igin was his surname. *Udjugin* in modern Mongol=*little*. Compare *Yüan shi*, chap. 107, Genealogical table. Rashid-eddin calls him *Temougou Udjukin*. (D'Ohsson Hist. des Mong. tom. i, pp. 212, 426. Généalogie de Tchinguiz khan) At the time that Tchinguiz waged war in the west, his brother Udjukin was entrusted with the government of the Mongol empire. He had his territories and residence in the north-eastern corner of Mongolia, near the lake *Buyür* and the river *Olcoui*. (D'Ohsson *l. c.* tom. ii, p. 7)

They invited the master to call upon the prince on his way to the emperor. Ch'ang-ch'un made an affirmative sign with his head. In the same month, the courier sent to Tchinguiz returned, and brought a letter from the emperor to the master; in which the latter was again invited in the most flattering terms. Chung-lu also received a letter, with the imperial order to take the greatest care of the sage. The master then conferring with Chung-lu, said: "Now the winter is beginning, the way through the desert is cold and distant; our companions have not purchased all things required for such a long journey; would it not be better to pass the winter in Lung-yang kuan (see above) and start in spring?" Chung-lu agreed and so they passed the winter there.

On the 8th of the 1st month (February) 1221 we started again. It was a fine day; the friends of the master brought presents, and standing before his horse, shed tears and asked him: "Master, you undertake a distant journey of several tens of thousands of *li*; when shall we have the happiness of again bowing before you?" The master answered: "If you will be strong in the faith, I shall meet you again." As the friends pressed the question, he said evasively: "Our staying and our travelling depend not on our own will." But the friends would not desist, and wished a decisive answer. Then the master said: "I will be back in three years,—in three years." He repeated it twice.

On the 10th of the 1st month (middle of February 1221) we passed the night at 翠屏口 *Ts'ui-ping k'ou*.[13] The next day we passed the ridge of a mountain called 野狐嶺 *Ye-hu ling*. To the south we saw the 太行嶺 *T'ai-hang ling*[14] and other mountains. The mountain air was delicious. Toward the north there was only cold, sandy deserts and parched grass. There are the limits of the breath of Chinese nature.[15] We saw a field of battle covered with bleached human bones.[16]

Travelling further to the north, we passed 撫州 *Fu chow*,[17] and

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13 According to modern Chinese maps, *Ts'ui-ping k'ou* is a defile about 30 *li* west of *Kalgan* (*Chang-kia k'ou*).

14 This is the name of the mountains, which surround Peking on the north and west.

15 中原之風自此隔絕 Chung yüan (中原), "the origin of the middle," is one of the numerous names by which China is designated. The traveller who goes from Peking to Russia, is obliged to pass this mountain (anciently called Ye-hu ling) to the north of Kalgan. Indeed the change of the climate, the vegetation &c. is very sudden. My friend Dr. Bushell, in his interesting "Notes of a journey outside the Great wall," p. 7, makes just the same remark as the Chinese author made six hundred and fifty years ago, about the sudden change of the climate, when entering Mongolia.

16 It was the place, where Tchinguiz in 1211 vanquished the army of the *Kin*. In the annals of the Yüan, A. D. 1211, this battle at *Ye-hu ling* is recorded.

17 After leaving the above-mentioned ridge of mountains, anciently called Ye-hu ling, the traveller passing from China into Mongolia has before him a vast plain, treeless but covered with luxuriant grass and abounding in water. This prairie extends west and east to a great distance. Its southern limit is the range of mountains on which the Great wall was erected. To the north, a low ridge of hills separates it from the sterile desert of *Gobi*. In this "pays des herbes," many fortified places were built in ancient times, to

on the 15th to the north-east, arrived at a salt lake called 蓋里泊 *Kai-li po*.[18] Here we saw the first settlements,—about twenty houses. To the south was a salt lake,[19] with many sinuosities, which stretched to the north-east. From this (northward), no rivers are met with, water being obtained only by wells dug in the sand. Neither are there any considerable mountains for several thousand *li* further to the north. After five days travelling on horseback, we left the boundary line called 明昌 *Ming-ch'ang*.[20]

In six or seven days we arrived (after having crossed the prairie), at a great sandy desert (大沙陀 *ta sha-t'o*). In low places 榆樹 *yü shu* (elm trees) of a dwarf size are found. Some of them are of very great circumference.[21] But from this in a north-eastern direction extending more than ten thousand *li*, no tree is to be seen.

We left the sandy desert on the 1st of the third month (beginning of April) 1221, and arrived at a place called 漁兒濼 *Yü-rh li*,[22]

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prevent the invasion of the wild hordes of Mongolia into China. One of the most important of these places was *Fu chou*. (Palladius) Ch'ang-ch'un in a poem calls Fu chou 燕子城 Yen-tze ch'eng or little Yen (little Peking). Ancient Fu chow must be identified as A. Palladius first determined from his own local observation, with the ruins called *Kharabalgasun* by the Mongols of the present time. Kharabalgasun lies on the road from Peking to Kiakhta, about 30 English miles from Kalgan.

18 This is probably the lake marked on modern Chinese maps 克勒湖 *K'o-le hu*;—*po* and *hu* both mean lake.

19 It is difficult to say, what lake is meant, for Mongolia is very rich in salt lakes; but they change very often as regards their size, or disappear, whilst in other places new lakes arise.

20 *Ming-ch'ang* is an earthen wall in southern Mongolia, raised by the emperor *Madaku* of the *Kin* dynasty, 1190—1208, during the time of his reign called Ming-ch'ang, 1190-96; and from this the name of the wall is derived. (Palladius)

21 This statement is correct. I remember, that on my journey from Kiakhta to Peking, some years ago, I was often surprised by the sight of a splendid isolated elm tree in the middle of a sterile desert. It was always *ulmus pumila*. These elm trees owe their existence to water-springs there.

22 *Li* means "a lake;" and *yü* means "to fish." I will quote here another Chinese traveller, who went from Peking to Caracorum about the middle of the 13th century, and from the capital (Peking) to *Yü-rh li* by the same way as Ch'ang-ch'un. The narrative of his journey known under the name 張德輝紀 *Chang te hui ki*, has been translated by Palladius into Russian and published in the "Transactions of the Siberian Geogr. Soc." vols. x, xi, pp. 582—91. Chang Te-hui mentions many stations on his road, and gives similar accounts about the country to the *Si yu ki*. Let me follow him from Fu chou to the lake *Yü-rh li*. "I passed *Fu chou*, of which only a wall remained. To the north of this place lies Ch'ang chou (according to Palladius' investigations, the ruins called *Tsaganbalgasun* by the Mongols, eight miles N. W. of Kharabalgasun, also on the road to Russia). To the east of the city is a salt lake of about a hundred *li* in circumference. It is called *Dog's lake*, from its resemblance to a dog in its shape (the same lake, i.e. "the lake with many sinuosities" is mentioned in the *Si yu ki*). More than a hundred *li* to the north of Ch'ang chou I met an ancient wall, which stretches to a great distance over the mountains and valleys (this is the Ming-ch'ang. See note 20). The ruins of a small town are contiguous to it. From this fort I travelled four stations, and then I entered the *sha-t'o* (desert). In this desert through its whole extent, no stones or pieces of earth can be found. All you see is sand. The only trees which can thrive there are elms or willows, and even these are miserable. They grow in clusters. In crossing the desert I had six stations. Then I travelled one station to the N. W. and reached the lake *Yü-rh po* (*po* is the same as *li*; both mean lake). There are properly two lakes separated by a small neck of land, stretching from north to south. They are together about a hundred *li* in circumference. To the south-east of the lake is a palace of a princess." The lake Yü-rh li which Ch'ang-ch'un and

where we began to find settlements. The people for the greater part are engaged in agriculture and fishing. At that time it was 清明 *tsing-ming* (fifteen days after the spring equinox), but there was no trace of spring, and the ice was not yet melted.

On the 5th of the 3rd month we started again, and travelled in a north-eastern direction. All around we saw habitations, consisting of black carts and white tents.[23] The people here are nomades, and change their abode according to the prevalence of water and pasture. No tree could be seen, and we met only yellow clouds (of dust) and decayed grass.

Finally after twenty days and more without changing the direction, we reached a sandy river, which flows to the north-west, and discharges itself into the 陸局 *Lu-kü* river.[24] We crossed the sandy river, the water coming up to the girths of the horses. The borders of the river were overgrown with willow trees (柳樹 *liu shu*). After travelling three days in a northern direction, we entered a little desert (小沙陀 *siao sha-t'o*).

On the 1st of the 4th month (beginning of May) 1221, we reached the encampment of the prince *O-ch'en* (see note 12).[25] At that time the ice was only beginning to melt, and the first green was seen on the ground. There was a wedding being celebrated, and many Mongol chiefs had arrived with mare's milk. We saw several thousands of black carts and felt tents standing in long rows. On the seventh the master was presented to the prince, who asked him about the means

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Chang Te-hui passed by, is also mentioned in the history of Tchinguiz, who resided here in 1215, after returning from his invasion of China (see *Yüan shi*, *Pen ki*, A. D. 1215) Here was a junction of several post roads. Ch'ang-ch'un instead of turning here to the west, took a north-eastern direction to the residence of Tchinguiz khan's brother. The position of the Yü-rh li can be approximately determined; for Ch'ang ch'un took about twenty days from that point to reach the river Kerulun, travelling in a north-eastern direction. This lake seems to be the lake 捕魚兒海 Po-yü-rh hai not to be confounded with the lake Buyür in north-eastern Mongolia) in southern Mongolia, about 43° 50′ N. lat. Po-yü-rh hai and Yü-rh li are both Chinese names, and both mean "fishing lake." The Mongol name of the lake is, according to the *Yi t'ung ch'i*, the great geography of the Chinese empire, 達里泊 T'a-li po. I find the same name on modern Chinese maps. The correct Mongol name is *Tar nor* (*po* in Chinese and *nor* in Mongol="lake"). By this name it is mentioned in the *Yüan shi*, chap. 119 "Biography of Te-sie khan." There it is stated, that the lake 答兒腦兒 *T'a-r nao-r*, written also 答兒海子 T'a-r hai-tze (*hai-tze*="little sea") was three hundred *li* to the N. E. of Shang-tu, the summer residence of Coubilai khan. In the year 1270 the city of 應昌 Ying-ch'ang was founded near this lake. A Russian gentleman, who some years ago passed by the Tar nor informs me, that indeed the lake is abounding in fish.

23 Large carts covered with felt,—tents on wheels, are meant. (Palladius)

24 In ancient Chinese history, the *Kerulun river* in north-eastern Mongolia is called *Lu-kü*. In the *Yüan shi* it is generally named 怯綠連 *Kie-lu-lien*, which is a transcription of the Mongol name Kerulun.

25 Palladius is of opinion, that the encampment of the prince was on the river *Khalkha*, which discharges itself into the lake *Buyür*.

to prolong life. As it would have been unbecoming, that the prince should hear the precepts of the master before the emperor, it was agreed, that on his return Ch'ang-ch'un should call again on the prince. On the 17th the prince ordered that a hundred horses and bullocks with ten carts should be given to expedite the master, and we started again. Our way led in a north-western direction.

On the 22nd of the 4th mouth we reached the river *Lu-kü* (see note 24), which here forms a lake of several hundreds of *li* in circumference. When the waves rise by the wind, great fish are thrown out and the Mongols catch them easily.[26]

We then went west along the southern shore of the river (Kerulun). We found abundance of 野 韮 *ye hie*[27] everywhere.

On the 1st of the 5th month (beginning of June) 1221, at noon, an eclipse of the sun happened, while we were on the southern bank of the river. It was so dark that the stars could be seen, but soon it brightened up again.

In this country it is cold in the morning, but warm in the evening. We saw 黃 花 *Huang hua* (yellow flowers) in abundance. The river (Kerulun), flows to the north-east. On both banks are many high willow trees, which the Mongols use for making their tents.

After a journey of sixteen days (up the Kerulun, along its southern bank), we arrived at the place, where the river changes its direction, winding round the hills to the north-west. We could ascertain nothing about its sources.[28] Further to the south-west we arrived at the post road, which leads to *Yü-rh li*.[29] The Mongols here were very glad to see the master. They brought him millet and said, that they had been waiting for him during a whole year. Ch'ang-ch'un made them a present of jujubes (棗 *tsao*). They had never before seen this fruit.

From this we travelled ten days. At the time of the summer solstice the shadow was 3 feet 6 or 7 inches.[30] Here we noticed the peaks of high mountains; the country we traversed to the west was always mountainous or hilly. The population was numerous, all

26 Palladius thinks, that the lake *Bayür* is meant. I venture to observe that the Buyür is not in direct connection with the Kerulun (or Lu-kü), but communicates by the river *Orshun* with the lake *Kulon* (or *Dalaïnor*), into which the Kerulun river discharges itself.

27 *Ye hie*, "wild *hie*." The *hie* is a kind of cultivated *allium*. Cf. the Chinese materia medica *Pen ts'ao kang mu*, book xxv, ff. 15, 18, and the Chinese Botany *Chi wu ming shi t'u k'ao*. In the latter, book iii, ff. 35, 37, good drawings are given of both the cultivated and the wild *hie*, and indicate without doubt, that they belong to species of allium.

28 The caravan road from Kiakhta to Peking passes near this place, where the Kerulun changes its southern direction to a north-eastern.

29 The road followed from Yü-rh li to Caracorum by the above-mentioned traveller Chang Te-hui. See note 22.

30 I understand, the shadow of a stick of known length.

living in black carts and white tents. The people are engaged in breeding cattle and hunting; they dress in furs and skins, and live upon milk and flesh meat. (I omit the other particulars about their dress and customs as related in the Chinese text.)

Further on after four stations (four days journey) to the N. W. we crossed a river, beyond which a plain extended, with luxurious grass and abounding in water. The plain was surrounded by mountains with picturesque valleys.[31] On the east and on the west we saw the ruins of an ancient city.[32] We could recognize the position of the streets. There is a tradition, that this city was built by the 契丹 *K'i-tan*. We found indeed on the soil, a tile with letters of the K'itan. This was probably a city founded by those K'itan warriors, who emigrated, unwilling to submit to the new dynasty.[33]

We were told also, that the city of 尋思干 *Sun-sze-kan* (*Samarcand*, of which I will speak more fully further on) lay more than ten thousand *li* to the south-west, that it was built on the best place in the country of the 回紇 *Hui-ho*,[34] and that it was the capital of the K'itan dynasty, of which seven emperors reigned there.[35]

On the 13th of the 6th month (middle of July) 1221, we passed over a mountain 長松嶺 *Ch'ang-sung ling* (mountain of high pines) and stopped on the other side. There are very many 松 *sung* (pines) and 檜 *kuai*.[36] They grow so high as to reach the clouds, and so dense that the sunbeams cannot penetrate them. They predominate in the valleys on the northern slope of the hills. On the southern slope few are found.

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31 Palladius thinks, that C'hang-ch'un crossed the river *Tula*. The traveller from Kiakhta to Peking crosses it now to the South of *Urga*. The Chinese traveller Chang Te-hui arrived at the same river, but did not cross it, following its left bank. The Tula river is often mentioned in the *Yüan shi* and generally written 土兀剌 *T'u-wu-la* or 禿剌 *T'ula*. Rashid-eddin in his History of the Mongols calls it *Toula*, sometimes *Toura*. (D'Ohsson. *l.c.*) One of the Chinese commentators of Ch'ang-ch'un's travels however is of opinion, that the river in question was the *Orkhon*. Perhaps he may be right; it is difficult to trace Ch'ang-ch'un's route in this part of Mongolia.

32 The Chinese commentator understands, that there were two cities on the borders of the Orkhon.

33 This is without doubt an allusion to the 西遼 *Si-liao* or *Karakitai*. As the dynasty of the Kin overthrew that of the 契丹 *K'i-tan* or 遼 *Liao*, which reigned in northern China, 916--1125, a relative of the Liao emperor, by name 耶律大石 Ye-lü Ta-shi, emigrated to the west with a small number of soldiers, and after long wanderings at last founded a powerful dynasty in central Asia, called *Si-liao* by the Chinese, and *Karakitai* by the Mohammedan authors. As regards the K'itan letters, Palladius states that they were formed on the basis of the Chinese characters. Specimens of them are preserved in the 書史會要 *Shu shi hui yao*.

34 By *Hui-ho* the Mohammedans are meant. I shall speak more fully of the Hui-ho further on.

35 According to the Persian historiographers, the Karakitai were often at war with Khovaresm, and may have possessed Samarcand for a time.

36 *Kuai* is a tree, which belongs also to the order of coniferæ, but I am not able to give the botanical name, not having seen the tree. The writers of the T'ang dynasty identify it with the 檜 *hui* tree; and regarding this tree the ancient dictionary *Rh ya* states, that it has the leaf of the cypress (柏 *po*) and the trunk of the pine.

On the 14th we passed over a mountain, crossed a shallow river, and passed the night in a plain. It was frightfully cold, and the next morning we found a thin coat of ice on the water.

On the 17th, we passed the night on the west side of the mountain; and although it was the hottest season of the year, the water froze at night, and pieces of ice were floating in the river as in the depth of winter. The natives said, that generally in the 5th or 6th month, snow begins to fall in this country, and that happily this year it was not so cold as in other years; therefore the master changed the name of this mountain into 大寒嶺 *Ta-han ling* (the mountain of the great cold). Rain here is always accompanied by hail.

Thence we went more than a hundred *li* to the south-west, through a mountanous country on a winding road. There was a stony river, more than fifty *li* long, the banks of which were about a hundred feet high. The water in the river was clear and cold, and bubbled like sonorous jade (鳴玉). On the steep banks we saw a large kind of onion (大蔥 *ta ts'ung*) three or four feet high. In the valleys splendid pine trees were growing, of more than a hundred feet in height. The mountains stretched to the west in a continuous chain, all covered with large pine trees. We were five or six days travelling in these mountains, the road winding round the peaks. It was magnificent scenery, the slopes of the rocks covered with noble forests, with the river gliding through the depths below. On level places pines and 樺 *hua* (birches) were growing together. Then we ascended a high mountain, which resembled a large rainbow, overlooking an abyss of several thousand feet deep. It was dreadful to look down to the lake in the depth.

On the 28th of the 6th month we stopped to the east of the *wu-li-do* (ordo) of the empress.[37] Chung-lu (the adjutant) sent an express to announce our arrival, and the empress immediately sent an invitation to the master. We crossed a shallow river, which flows to the north-east, the water of which came only up to the axle of the cart; and then entered the encampment. On the southern bank of the river there were more than a thousand carts and tents.

The Chinese princess and the princess of Hia,[38] both sent presents of millet and silver. At this place 80 *kin* of flour cost 50

37 The Chinese commentator explains, that they arrived at the temporary residence of one of the principal wives of Tchinguiz khan. The *Yüan shi* states (chap. 106, *hou-fei piao*), that Tchinguiz had four ordo, in every one of which, one of his principal wives resided, with a number of concubines.

38 漢夏公主 *Han hia kung chu.* Here the princesses of the emperor of the *Kin* and of the emperor of the *Hia* (Tangut) are meant. Tchinguiz after having vanquished these sovereigns, took their princesses as concubines. This is reported also in the *Yüan shi.*

liang;[39] for the flour is brought from beyond the 陰山 *Yin shan*,[40] a distance of more than two thousand *li* on camels, by the western barbarians. During the hot season we had no flies in our tents. 兀里朶 *wu-li-do* means in Chinese 行宮 *hing-kung*.[41] Carts and tents had all a magnificent appearance, such as was unknown to the ancient 單于 *Shan-yü*.[42] On the 9th of the 7th month (beginning of August) 1221, we left the *ordo* and travelled in a south-eastern direction five or six days. Several times we saw snow on the tops of the mountains; and at their base we often met grave mounds. On the top of one of the hills, we found traces of sacrifices offered to the spirits (of the mountains). After two or three days we passed over a mountain, which rises in the form of a pointed peak. The mountain was covered with pines and *kuai* (see note 36). To the west was a lake; we passed through a vast defile to the south; and found a river flowing westward.[43] On the northern side we saw a great variety of trees; and for more than twenty *li* we found on our road abundance of 韭 *kiu*[44] and fragrant grass. To the north lay ruins of an ancient city 曷剌肖 *Ho-la-siao*. Proceeding to the south-east, we passed about twenty *li* through a sandy desert, where very little water and grass were met with. There we saw the first *Hui-ho*,[45] who were occupied irrigating their fields

39 One 斤 *kin* = 1⅓ pound. One 兩 *liang* = from 6 to 7 shillings.

40 The *Tien shan* or Celestial mountains. See note 57.

41 The diarist of Ch'ang-ch'un's travels explains the Mongol word *ordo*, which means "residence, palace." 行 *hing*="to go." 宮 *kung*="palace." *Hing-kung*="moveable palace."

42 *Shan-yü* was the title of the khans of the ancient 匈奴 *Hiung-nu* in Mongolia, before our era and subsequently.

43 It is difficult to trace Ch'ang-ch'un's way after he left the place where the Kerulun turns to the north-east. Thence he needed more than thirty-five days to arrive at the ordo of the empress, which a Chinese commentator of Ch'ang-ch'un's travels places on the banks of the *Orkhon* (where afterwards the city of *Caracorum* was built). But the Orkhon is not so distant from the Kerulun as to require thirty-five days journey. The inhospitable mountains which Ch'ang-ch'un passed through, must be looked for I think between the lake of *Kizilbash* and the sources of the *Selenga* and its tributary rivers. This part of Mongolia is very little known to Europeans. The first place mentioned on Ch'ang-ch'un's route, which can be again identified is *Bishbalik*, or the present Urumtsi. See note 59.

44 In Peking *allium uliginosum* is cultivated under this name.

45 The 回紇 *Hui-ho* or 回鶻 *Hui-hu* formed during the T'ang dynasty, from the 7th to the 9th century, a powerful nation in northern Mongolia. The capital was on the border of the 娑陵 *So-ling* river (*Selenga*). Cf. *T'ang shu*, chap. 357a. It has been incontestably proved by Klaproth, that these Hui-ho and the *Ouigours* of western authors are the same people. Subsequently the Hui-ho had their capital near the place, where afterwards Caracorum was built. In the middle of the 9th century, the power of the Hui-ho in Mongolia was broken, and they were dispersed. The *Yüan shi*, or "History of the Mongols" mentions the Ouigours under the name of 畏兀兒 *Wei-wu-rh*. The capital of this realm of the Wei-wu-rh was 別失八里 *Bie-shi-ba-li*, or Bishbalik of western authors, according to Klaproth's investigations, the present Urumtsi. Ch'ang-ch'un now saw the first Ouigour, for he was near the country of the Ouigours; but there is some confusion about the terms Hui-ho or Hui-hu, by the Chinese writers of the 13th century, as I shall show further on; they call the Mohammedans also by these names. See note 68.

by means of aqueducts. After five or six days travelling, we reached a mountain; and having passed on its southern side, rested at a Mongol station (蒙古營 *Meng-ku ying*, properly a Mongol encampment), passing the night in a tent. At daybreak we started again and travelled along the southern mountains (南山 *nan shan*), on which we saw snow. The master wrote a poem (detailing his journey from Fu-chau to the mountains mentioned). At the station we were told, that to the north of these snowy mountains is 田鎮海八剌喝孫 *T'ien chen-hai ba-la-ho-sun*.[46] *Ba-la-ho-sun* means "city" in Chinese.[47] There are magazines of corn; therefore the city is also called *ts'ang t'ou* (the head of magazines).

On the 25th of the 7th month 1221, a number of Chinamen, artisans and workmen, who lived there,[48] came in procession to see the master. They were all ravished, met him with exclamations of joy, bowed before him and accompanied him with variegated umbrellas and fragrant flowers. There were also two concubines of the Kin emperor Chang-tsung (taken before by Tchinguiz. See note 38) and the mother of a Chinese princess, who met the master with exclamations and tears. The latter said: "For a long time I have heard of your reputation and your virtues, and was always grieved at not having seen you; but now unexpectedly I have met you in this country."

The next day *Chen-hai* arrived from the northern side of the 阿不罕 *A-bu-han* mountain.[49] Ch'ang-ch'un said to him, that he was much surprised at seeing the people ruled by Chen-hai carrying on agriculture, for in the desert this is a rarity. He also asked Chen-hai's opinion about the question of remaining there and waiting the return of the emperor. Chen-hai declared, that he lately received orders from Tchinguiz khan to expedite the master, when he arrived in that country, as soon as possible, and that he would be responsible for

46 *T'ien* means "field;" *Chen-hai* is the name of a high officer of Tchinguiz khan, whose biography is found in the *Yüan shi*, chap. 120. There it is said, Tchinguiz established a military settlement (屯田 *t'un t'ien*) at 阿魯歡 *A-lu-huan* (a country unknown to me, but probably somewhere about the present Uliassutai). A city was built there, and Chen-hai was appointed to the government of the place. (This explains the name *t'ien chen hai ba la ha sun*.) There were three hundred families and more from western Asia, employed in weaving gold brocade (西域織金綺紋), and three hundred from 汴京 Pien king (the present Kai-feng fu in Ho-nan), making woollen cloth. Chen-hai is stated in this biography to have been minister during the reign of Ogotai and Couyouc, Tchinguiz's successors. This must be the *Tchingcaï* mentioned by Rashid-eddin. (D'Ohsson Hist. des Mongols, tom. ii, p. 189, calls him "le Chancelier Tchingcaï"). Plano Carpini speaks also of Tchingcaï. He conferred with him at the court of Couyouc. According to Rashid-eddin, Tchingcaï was a Ouigour, and was killed by order of the emperor Mangou (*l. c.* tom. ii, p. 269). but the *Yüan shi* does not speak of his perishing by a violent death.

47 The Chinese author is right. In Mongol a city is still called *balgasun*.

48 They were brought from China and settled there by Tchinguiz. See note 46.

49 We shall see afterwards, that this mountain was about a thousand *li* to the south-east of the Upper Yenissey. See note 157.

Ch'ang-ch'un's staying there for any length of time. He manifested his intention to go with Ch'ang-ch'un; so that the master could not object, and decided to proceed on his journey again. Chen-hai observed further, that in the countries they would have to pass through now, there were precipitous mountains and large marshes, which could not be traversed by carts. He proposed to travel on horseback, and to restrict the number of the suite and the carts. The master agreed and left nine of his disciples behind. A monastery was built for them, in the construction of which everybody assisted; the rich with money, and the workmen with their labour; so that in less then a month the edifice was finished, and named *Si-hia kuan*.[50]

On the 8th of the 8th month (beginning of September) 1221, the master started again, taking with him ten disciples. There were only two carts with the caravan, and more than twenty Mongols from the station accompanied him. Liu kung (the adjutant. See note 8) and Chen-hai had also a hundred riders with them; the way led to the west in the vicinity of high mountains. One of the servants of Chen-hai reported, that these mountains had a bad fame for their goblins, and that once a goblin pulled him by the hair. Chen-hai narrated further, that once it occurred also to the khan of the *Naiman* (see note 9), who passed through this country, to be charmed by a goblin, and that he was obliged to offer a sacrifice to him. The master did not make any remark on these tales.

After having travelled south-westward about three days, we turned to the south-east, passed a great mountain, proceeded through a vast defile, and on the 15th of the 8th month we were at the north-eastern side of the 金山 *Kin shan* mountains.[51] We stopped here for some time and then went south. These mountains are very high and vast, with deep defiles and long slopes. There is no road for carts (notwithstanding Ch'ang-ch'un passed it by carts). The road over the mountains was planned and constructed by the third prince, at the

50 *Si-hia* was the name of Ch'ang-ch'un's native place.

51 By *Kin shan*, or Golden mountains, the Chinese understand the *Altai* mountains of our maps. *Altai* in Mongol and in the language of the Turks also means "gold." This name is often mentioned in Chinese history, and occurs it seems for the first time, in the annals of the 5th century. According to Chinese history, the people of the 突厥 T'u-küe (Turks) took their origin in these mountains. The Kin shan is often mentioned in the *Yüan shi* or History of the Mongol dynasty, sometimes by the name of Kin shan, sometimes by the name of *Aletai*. But we have always to understand, not the Russian Altai, but the branch of it, which descends southward between the lakes of Kizilbash and Ilkearal, and then seems to stretch in a more eastern direction to the Mongolian desert. The geography of this part of Asia is very little known. The best map existing for these regions is *Wenyukoff's* excellent map of *Western Mongolia*, published in Russian, and reproduced with German spelling, in Petermann's *Geograph. Mitthei lungen*, 1872, pt. IX. It is difficult to say, where Ch'ang-ch'un crossed the Altai; perhaps at the *Bodogonama pass* marked on W.'s map.

time the army went to the west.[52] The hundred riders (who formed the escort) were ordered, at difficult ascents to pull our carts by ropes, and to place drags upon the wheels when descending. In the space of about three stations (three days journey) we crossed successively three ridges of mountains, and arrived then at the southern side of the mountains, (they had now crossed the Kin shan) where we stopped near a river, at a place abounding in water and grass. Here tents were pitched, and we were waiting several days for bullocks and horses. The master (profiting from this rest) made three poems (in which he celebrates the scenery of the Kin shan).

After having crossed the river, we proceeded southward and passed over a low mountain with stones of different colours. On the sides of this mountain no tree or grass was found. Within seventy *li* we saw two red-coloured hills; and thirty *li* further, stopped at a fresh-water well in the midst of a salt desert, where we prepared our food with this water. The grass around the well was much trampled down by sheep and horses.

Chung-lu then had a conference with Chen-hai about our journey. He said: "We are come now to the most difficult part of the road; what is your opinion?" Chen-hai replied: "I have known these places well for a long time;" and addressing the master he said: "We have before us the 白骨甸 *po-ku tsien* (the field of white bones). All over is thickly strewn with black stones. We have to travel more than two hundred *li* to reach the northern border of the sandy desert (沙陀 *sha-t'o*) where we shall find plenty of water and grass; then we have to cross the great sandy desert (ta sha-t'o)[53] in extent about a hundred *li* (from north to south). This desert extends west and east I cannot tell exactly how many thousand *li*. On the other (southern) side of the desert, is a town of the *Hui-ho* (Ouigours. See note 45). There only shall we find water and grass again."[54] The master asked:

52 Ogotaï, the third son of Tchinguiz, who probably preceded the bulk of the army of Tchinguiz, proceeding on this way to the west, in 1219.

53 *Sha-t'o* (*sha*="sand,"—*t'o*="dangerous") is the name of the great desert of Mongolia. There was also a people in ancient times, who bore the same name, and who lived in the desert between the Altai and the T'ien shan (Celestial mountains). Cf. *T'ang shu*, book 257b. The great Mongolian desert, *Gobi* in Mongol, and termed 戈壁 *Go-bi* in modern Chinese maps, was known by different names in ancient times. Father Hyacinth in his Description of China (in Russian), vol. ii, p. 231, states, that the eastern part of the desert, from the boundary of Manchuria, stretching to the west as far as the Ordos (northern curvature of the Yellow river), was called 朔漠 *so-mo* (northern desert), or 瀚海 *han-hai* (northern sea.), whilst the western part was known by the name of 大磧 *ta-tsi* (great desert). But I will show further on, that the name Han-hai was also applied to the deserts west of Caracorum. We have seen that in Ch'ang-ch'un's travels, the eastern part of the Gobi was also called *sh-t'o*, which seems to be a general name. Another Chinese name for the Gobi is 沙漠 *sha-mo*. I find this name marked on an ancient Chinese map appended to the *Yüan shi lei pien*. It is still in use up to this time.

54 This large desert is marked on Wenyukoff's map on the north-east of Urumtsi.

"What do you mean by 'field of white bones'?" Chen-hai replied: "That is an old battle field,—a field of death. One time a whole army perished there by exhaustion; no one escaped. A short time ago at the same place, the army of the *Naiman* was destroyed (by Tchinguiz. See note 9). Whoever crosses that place in the day-time and in clear weather (*i. e.* exposed to the sun), will die from fatigue, and his horses also. Only when starting in the evening, and travelling the whole night, is it possible to reach water and grass on the next day by noon."

After a short rest we started in the afternoon. On our road we saw more than a hundred large sand-hills, which seemed to swim like big ships in the midst of waves.[55] The next day between 8 and 10 o'clock in the morning we reached a town.[56] We did not get tired travelling at night time, only we were afraid of being charmed by goblins in the darkness. To prevent charms, we rubbed the heads of our horses with blood. When the master saw this operation he smiled and said: "Goblins flee away when they meet a good man; as it is written in the books. It does not suit a Taouist to entertain such thoughts."

At sunset we started again, leaving behind on the road, all our tired-out bullocks, and put six horses to every cart; henceforth we used no more bullocks.

At the time we were still at the northern border of the great desert, we had observed on the southern horizon, something like a silver-hued morning twilight. We asked our companions, but nobody knew what it was. Then the master said: "That must be the 陰山 *Yin shan* mountain chain.[57] The next day after having crossed the desert, we met some woodcutters and asked them. They confirmed the words of the master. It was the *Yin shan*.

On the 27th of the 8th month (end of September) 1221, we arrived at the northern side of the Yin shan. There was a small town (the town of the Hui-ho spoken of by Chen-hai). The Hui-ho came to meet the master, and the chief of the town presented fruits and Persian linen cloth (波斯布). He told us that three hundred *li* distant, on the other side of the Yin shan, there was the city of 和州 *Ho-chou*.[58] It was

55 These were probably the *cyollos kagon* or "sand-hills thrown up by the wind," noticed by *Marignolli* (14th cent.) on the northern verge of the Gobi. See Colonel Yule's *Cathay etc.* vol. ii, p. 339.

56 This cannot be the town of the Hui-ho spoken of by Chen-hai, for it is noticed further on.

57 *Yin shan* means "sombre mountains," also "northern mountains." By this name is to be understood without doubt, the immense chain of mountains in central Asia, which we find marked on our maps as *T'ien shan* or *Celestial mountains*. The Chinese name 天山 *T'ien shan* is also an ancient name, generally used for designating this chain. I do not know why Ch'ang-ch'un calls it Yin shan.

58 Generally this name is written 火州 *Huo chou*, and this city, according to Chinese authors, is sixty *li* eastward from Turfan. In the *Ming shi* (History of the Ming

very hot in that country, which was celebrated also for the abundance of grapes.

The next day we proceeded westward along a river, and passed two small towns. At this time (end of September) the wheat was just beginning to get ripe. The land was artificially irrigated by spring water, for rain is rare there.

Travelling further to the west we reached a large city 篦思馬 *Bie-sze-ma.*[59] The king (王), the officers, the people, the Buddhist and Taouist priests etc. came long distances out of the city to meet the master. We lodged in a vineyard west of the city. The relatives of the king of the Hui-ho brought wine made from grapes (Chinese wine is made from rice), various fruits etc. The devotion the people felt to the master increased from day to day. In his company were seen Buddhists, Taouists and Confucianists. The master inquired much about the country and its customs. They told us, that at the time of the T'ang dynasty (618—907) this city was the 端府 *tuan fu* of *Pei-t'ing,*[60] and that up to this time the frontier towns established by the T'ang still exist. They related further, that several hundred *li* to the east is a 府 *fu* (city of a department) called 西凉 *Si-liang,*[61] and three hundred *li* to the west a 縣 *hien* (district town) called 輪臺 *Lun t'ai.*[62]

The master asked what they reckoned the distance to the place where the emperor then was. All agreed in estimating it at ten thousand *li* and more to the south-west.

On the 2nd of the 9th month we started again to the west, and

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dynasty), chap. 329, fol. 119, Huo chou is identified with 哈剌火者 *Ha-la-huo-djo* of the Mongol time, which is the same as *Kharakhodjo* of the Persian historiographers, a city of the Ouigours. The city of Ha-la-huo-djo is marked on modern Chinese maps.

59 By *Bie-sze-ma* without doubt *Bishbalik* is meant, for the Hui-ho told Ch'ang-ch'un, that this place was formedly called Pei-t'ing. Klaproth in his *Mém, rel. à l'Asie*, tom. ii, pp. 355 seq., has proved from Chinese sources, that Bishbalik, Pei-t'ing and the present *Urumtsi* are the same. Pei-t'ing in Chinese means "northern court." This was the name of the city at the time of the T'ang dynasty. It was one of the capitals of the powerful people of the *T'u-küe* (see note 51), subdued by the Ouigours in the 8th century. In the time of Tchinguiz khan this place was called *Bishbalik* (in the language of the Turks=*five cities*), and was the capital of the Ouigours, as the Persian authors state. In the *Yüan-shi* the city is also often spoken of, and termed 別失八里 *Bie-shi-ba-li*, sometimes also 五城 *Wu-ch'eng* (five cities), but it seems, that by the latter name the whole country of the Ouigours during the Yüan dynasty is meant.

60 Palladius translates the Chinese characters *tuan-fu* by commissariat.

61 *Si-liang* of that time was the present *Liang-chou fu* in the province of Kan-su. This place, however, was not to the east, but to the south-east of Bishbalik, and at a considerable distance. There must be an error, or the author speaks of another Si-liang city.

62 *Lun-t'ai* is already mentioned in the *History of the Former Han*, before our era, as a Chinese military colony in the 西域 *Si-yü* (countries to the west of China.), to the west of 焉耆 *Yen-ki* (the present Kharashar). See *Ts'ien Han shu*, chap. 96. Si-yü.

after four days journey, stopped eastward of *Lun-t'ai* (see note 62), where the chief of the 迭屑 *Tie-sie*[63] came to meet us.

To the south on the *Yin shan* mountains we saw three rugged peaks supporting the heavens. The master dedicated a long poem to them.[64]

After having passed two towns, we arrived on the 9th of the 9th month at a city of the *Hui-ho* called 昌八剌 *Ch'ang-ba-la* (Ch'ang-balik).[65] The ruler (王) there was a 畏午兒 *Wei-wu-rh*[66]. He was an old friend of Chen-hai, and came with his relatives and priests of the Hui-ho to meet us far outside the city. After our arrival in the city, he presented us a dinner on a terrace, and his wife regaled us with wine. They brought also very heavy water-melons (西瓜 *si-kua*) and sweet melons (甘瓜 *kan-kua*).[67]

The master received the visit of a Buddhist priest and spoke with him by means of an interpreter. It must be observed, that the country from this place to the east belonged to China at the time of the T'ang dynasty. West of it there are neither Buddhists nor Taouists. The Hui-ho only worship the west.[68]

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63 *Tie-sie* is, according to A. Palladius' investigations (see his *Ancient traces of Christianity in China*, in the *Russian Oriental Record*, vol. i, pp. 25—63), the Chinese transcription of the word *tersa*, used by the Persians since the time of the Sassanides, to designate the Christians, and sometimes also the Fire worshippers and Magians. Haithon, the king of Little Armenia calls the Ouigours *tarsi*.

64 They saw the high volcanoes of the T'ien shan, also marked on our maps.

65 *Ch'ang-ba-la* (probably Ch'angbalik. *Balik*="city." See note 59) was according to the author, seven days journey from Bishbalik, to the west. On an ancient Chinese map of Central Asia and Persia, etc., of about the year 1330, this place is situated to the west of Bie-shi-ba-la, and the name is written 彰八里 *Chang-ba-li*. In the *Yüan shi* this city is repeatedly mentioned. I am not aware, that Persian or other western mediæval authors mention a place of this name. I will here remark, that in commenting upon Ch'ang-ch'un's travels to western Asia, I shall only give short notes and identifications of the places mentioned by him. I intend to publish in another paper, the ancient Chinese map of central and western Asia, and there I will try to bring together all I have been able to find in Chinese books about the mediæval geography of this part of Asia.

66 By *Wei-wu-rh* the Ouigours are meant. This name is met only once in Ch'ang-ch'un's travels. Compare notes 45 and 68.

67 Melons in Chinese are generally termed 甜瓜 *t'ien-kua*. *T'ien* has the same meaning as *kan*, both signifying "sweet."

68 回紇但禮西方 The Hui-ho only worship the west. Here by Hui-ho the Mohammedans are to be understood; for the Mohammedans, when praying, always turn towards Mecca. I repeat here my remarks about the confusion in the Chinese authors of the 13th century as regards the application of the names 回紇 Hui-ho or 回鶻 Hui-hu (by both names the Ouigours were designated at the time of the T'ang dynasty). In Ch'ang-ch'un's travels, as we have seen (note 45), first the Ouigours are termed so, but further on he calls the *Mohammedans* also by the name of *Hui-ho*. The *Yüan shi* generally names the *Ouigours* of Bishbalik 畏兀兒 *Wei-wu-rh*, and the *Mohammedans* 回鶻 *Hui-hu*,—in a few cases also 回回 *Hui-hui*. In Ch'ang-ch'un's travels, the name Wei-wu-rh is met only once (see note 66). There may be some reason for the fact, that the Chinese in the 13th century called the Mohammedans Hui-ho or Hui-hu, terms used in former times only to designate the Ouigours. It is known, that the so-called western Ouigours in the 10th and 11th centuries, extended their power far to the west over the Mohammedan

The next day we proceeded further to the west, and went along (the northern slope of) the Yin shan as far as about ten stations.[69] We crossed also a sandy desert, where the loose sand is collected by the wind into moving hillocks, resembling the waves of the sea (see note 55). No vegetation is visible there; the carts cut deeply into the sand and the horses also sink. To cross this sandy desert took a whole day's journey. This is probably a part of the great desert (which Chen-hai called) *Po-ku tsien* (the field of white bones). It is bounded on the south by the *Yin shan* mountains.

After having left the sandy desert, we went five days, and stopped on the northern side of the Yin shan. The next day early in the morning we proceeded southward on a long slope seventy or eighty miles, and stopped in the evening to rest. The air was cold; we found no water. The next day we started again and travelled south-westward; and at a distance of twenty *li* suddenly got sight of a splendid lake of about two hundred *li* in circumference, enclosed on all sides by snow-topped peaks, which were reflected in the water. The master named it the *Lake of Heaven*. Following the shore, we descended in a southern direction; and on either side saw nothing but perpendicular cliffs and rugged peaks. The mountains were covered to their summits with dense forests, consisting of birches and pines more than a hundred feet high. The river winds through the gorge for about sixty or seventy *li* with a rapid current, sometimes shooting down in cascades. The second prince,[70] who was with the emperor at the time he went to the west (1219), first made a way through these mountains, cut through the rocks, and built forty-eight bridges with the wood cut on the mountains. The bridges are so wide that two carts can pass together.[71]

We passed the night in the defile, and left it the next morning; then entered a large valley which stretched from east to west, well watered, with abundant grass, and here and there some mulberry trees or jujubes.

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countries (compare the maps in Klaproth's *Tableaux historiques de l'Asie*); and so the Chinese confounded the Ouigours and Mohammedans. In the History of the Ming Dynasty, the Mussulmans are always termed 回回 *Hui-hui* and the Ouigours *Wei-wu-rh*. It seems to me that the name of Hui-hui, in use up to this time, originated from 回紇 Hui-ho or 回鶻 Hui-hu.

69 I translate the character 程 *ch'eng* always by "station." As the Chinese of the present time understand it, *ch'eng* means "a day's journey." It is only once in Ch'ang-ch'un's travels, that mention is made of the number of *li* they traversed in one day, which was seventy or eighty (25—29 English miles) travelling down-hill.

70 Tchinguiz khan's second son Tchagatai.

71 Palladius remarks, that *Ye-lü-ch'u-ts'ai*, Tchinguiz's minister, who was with the conqueror in western Asia, in his poems, also speaks of these bridges, and of the splendid mountain lake. A modern Chinese author, who wrote a commentary on Ch'ang-ch'un's travels, identifies this lake with the lake *Sairam*, north of the present Kouldja. He may probably be right. See note 72.

The next station from this was the city of 阿里馬 *A-li-ma*,[72] which we reached on the 27th of the 9th month. The ruler of 鋪速滿國 *P'u-su-man kuo* (the realm of *P'u-su-man*)[73] came out of the city together with the Mongol *ta-lu-hua-chi* (governor. See my note about this term in the Introduction) to meet the master. We stopped at a fruit orchard on the west (of the city). The people here call a fruit *a-li-ma*, and as the place is famed for its fruits, the city received the name *A-li-ma*.[74] There is a kind of cloth, called 禿鹿麻 *tu-lu-ma*. The people say that it is woven from *vegetable* wool. We got seven pieces of it for winter clothes. This hair resembles the down (inclosing the seeds) of our willows. It is very clean, fine and soft, and they use it for making thread, ropes, cloth and wadding.[75] In cultivating the fields, the people use also artificial irriga-

72 This is, it seems, the city of 阿力麻里 *A-li-ma-li*, mentioned very often in the *Yüan shi*, and also by the Persian authors of the 13th century under the name of *Almalik*, but its true position is not ascertained. Col. Yule in his excellent work, *Cathay and the way thither*, identifies Almalik with the present Kouldja in Ili; apparently only on the authority of the Chinese. But it must not be forgotten, that this identification of the Chinese, was made only at the end of last century, by the *savants* of the emperor Kien-lung; and I need not mention that all identifications of ancient places made by the Chinese in the last or the present century are of no value, being altogether arbitrary. In this case however the Chinese identification may be right; at least it is not in contradiction with other accounts we possess regarding ancient Almalik. Klaproth in his *Mém. rel. à l'Asie*, tom. ii, p. 137, gives a translation of a description of *Ferghanah* by *Sultan Baber*, at the beginning of the 16th century. In this description it is said: "Ferghanah is bounded on the east by Kashgar, on the west by Samarcand, on the south by Badakhshan, and on the north by high mountains." He mentions *Almalig* and *Almatou* as cities of Ferghanah, destroyed before his time. With regard to Almatou, the Russian Fort *Wernoye*, to the north of the lake Issikul, bears up to this time the Chinese name Alimatu. As we shall see further on in the narrative of Ch'ang-ch'un's journey, Alimali is said to be four days journey to the east from the river Talas, and I was inclined to look for it near the western border of the Issikul lake, which then would answer the picturesque Lake of Heaven of Ch'ang-ch'un. But I came to the conclusion, that there must be a break in the diary, or a confusion regarding the dates. On Ch'ang-ch'un's home voyage, A-li-ma-li is again mentioned, and placed at about twelve days journey to the east from the river Chui, which position would agree with the assumption, that A-li-ma-li was in the valley of the Ili river. If the Chinese assertion is correct, that ancient A-li-ma-li was near the place, where Kouldja now stands, the Lake of Heaven, about one or two days journey to the north of A-li-ma-li, must be identified with the Lake *Sairam*. In the *Sin kiang tchi lio*, a modern description of Lake Sairam is given in the following terms: "The lake 賽哩木 *Sai-li-mu* is about two hundred *li* north-east of the city of Ili, to the north of the defile leading through the Talki mountains. The lake is about three hundred *li* in circuit, and bounded on all sides by high mountains." I know, that the regions here in question have been repeatedly visted and described by Russian travellers (they belong now to Russia), but unhappily I have no description of the Sairam lake for reference. I possess only a new Russian map of Turkistan and the adjacent countries, on which I find marked a route leading from Urumtsi (Bishbalik) over Kurkarussu, along the northern slope of the T'ien shan to Lake Sairam, which is represented as surrounded by high mountains. From the lake, the road passes south over the Borokhoro mountains to Kouldja. This may have been the way followed by Ch'ang-ch'un.

73 This is probably the same as Plano Carpini's *Bessermin* (*Notice sur le Voyage de Plan de Carpin*, par D'Avezac, p. 501), a mutilation of the word *Mussulman*. In the ancient Russian annals, the *Busurman* are often mentioned, the Mussulmans being always meant. Col. Yule states (*l. c.* p. 236), that Almalic was the seat of a Turkish principality before the rise of the Mongols.

74 As Palladius informs us, *alma* in fact means "fruit" in the Tartar language.

75 Here probably *cotton* is spoken of, which at that time was little known in China. Com-

tion by means of aqueducts. For drawing water they use a jar, which they bear on their heads. When they saw our Chinese pail for drawing water, they were much delighted, and said: You 桃花石 *Tao-hua-shi* are very able men. They call the Chinese (漢人)=*Toa-hua-shi*.[76]

Journeying further to the west we arrived in four days[77] at the 荅剌速沒輦 *T'a-la-su mo-lien*.[78] The river, which is deep and broad, comes from the east, and cutting across the Yin shan mountains, runs in a north-western direction. To the south of the river again are snow-covered mountains.[79] On the 1st of the 10th month (end of October) we crossed the river in a boat, and proceeding southward arrived at a great mountain, on the northern side of which was a small town.[80]

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pare the interesting investigations on the introduction of Cotton into China, by Mr. W. F. Mayers, Chinese Secretary of H. B. M. Legation.—*Notes and Queries on China and Japan*, 1868, No. 5.

76 Palladius supposes that *t'ao-hua-shi* is designed to render the word *tamgaj*, applied in ancient time by the Mohammedans to China. See Col. Yule's learned investigations regarding this word, *Cathay etc.* p. lii. The *taugas* of Theophylactus is probably the same as tamgaj.

77 There must be a break in the Chinese text, or a confusion regarding the dates; for it is impossible, that the travellers could make the distance from Kouldja to the river Talas, about 530 miles in four days. It seems that the narrative of the journey between A-li-ma-li and the river Chui is omitted, all the more as this way is described on the homeward journey of Ch'ang-ch'un, and the distances given there between the Chui (see note 151) and A-li-ma-li agree with the truth.

78 This is the river *Talas* of the present day, belonging now to Russian Turkistan. *Mu-lien*, as I have stated above, is designed to render the Mongol word *mu'en*=river.

79. This account of the Talas river is perfectly correct. I will only add, that it discharges itself into the Lake Karakul.

80 I do not believe that, by this small town the city of Talas or Taraz, often mentioned by the Persian historians, is meant. The true position of this city is not ascertained, but probably it was on the river of the same name. Ch'ang-ch'un passed probably from Kouldja (Almalik) by the great road marked on the above-mentioned Russian map, and leading from Kouldja through Kastek Aulieata (on the Talas river) to Sairam (Tchemkend). It seems, that six hundred years before Ch'ang-ch'un travelled, a Buddhist monk 玄奘 *Hüan-tsang* followed the same route from the river Chui to the Talas. In his work 西域記 *Si yü ki*, translated by Stan. Julien (Mèmoires sur les contrées occidentales, tom. i, pp. 12-14.), the author states, that he proceeded from China to Samarcand, by a route south of the T'ien shan mountains, and along the southern border of the 清池 *ts'ing-ch'i* (the description he gives of this lake agrees perfectly with the Issikul). Ch'ang-ch'un as we have seen, chose the route north of the T'ien shan and the Lake Issikul to the river Ch'ui. Hüan-tsang states, that five hundred *li* to the north-west of this lake is the city of the river *Su-ye* (素葉水城 *Su-ye shui ch'eng.*), where the merchants of different countries meet. The river Su-ye appears to be the same as the Ch'ui. Continuing his route, Hüan-tsang arrived four hundred *li* to the west, at the well-watered country called 千泉 Ts'ien-ts'üan (the thousand springs), which to the south was bordered by snowy mountains, and on the three other sides by plains. Casting his eyes upon the Russian map of Turkistan, the reader will agree, that this country must be looked for north of the high mountain range, stretching from the western corner of the Issikul to the west. A great number of rivers and torrents come down from these mountains, and discharge themselves into the Chui river. In Ch'ang-chun's travels, the same snowy mountains are mentioned to the south of his route. About 150 *li* to the west of the *Thousand springs*, Hüan-tsang came across the large city of 呾羅私 *Ta-lo-sze*. This is without doubt the Talas or Taras of the Persian authors, who speak also of a river of this name. Vivien de St. Martin in his commentary on Stan. Julien's translation of the *Si yü ki* (*l. c.* tom. ii, pp. 267–71), suggests that the ancient city of Taras was not on the river Taras, but near the Yaxartes, where now the city of Turkistan stands; but his view is not at all plausible. In Ch'ang-ch'un's travels, only a river Talasze is spoken of. Rubruquis also notices this river, as a stream that loses itself in swamps and does not enter any sea.

Thence we travelled five days to the west. As the master travelled by imperial order, and as we now approached the encampment of Tchinguiz, Chung-lu went in advance to announce to the emperor the arrival of the sage, while Chen-hai remained with the latter.

Travelling again westward during seven days, we crossed a mountain, and met a Chinese envoy, who was returning to China.[81] The envoy bowed before the tent of the master, who asked him: "When did you leave?" The envoy answered: "I saw Tchinguiz for the last time on the 12th of the 7th month. The emperor is pursuing the 算端汗 *suan-tuan han*[82] to 印度 *Yin-du* (India)."

Next day there was a great snowfall, and we reached a small town of the Hui-ho (Mohammedans). The snow was one foot deep, but was quickly melted by the sun.

On the 16th of the 10th month we went in a south-western direction, crossed a river on a bridge of planks, and in the evening reached the foot of the southern mountains (南山 *nan shan*). Here were (formerly) the dominions of 大石林牙 *Ta-shi Lin-ya*, who was a descendant of the 遼 *Liao*. As the armies of the *Kin* subdued the Liao, Ta-shi Lin-ya with several thousand men withdrew to the north-west. After ten years perigrination from one place to another, he finally reached this country.[83]

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81 東夏使 *Tung hia shi*, "an envoy from the Eastern Hia." The latter is another name for China, and especially for northern China, at the time spoken of the empire of the 金 Kin dynasty. *Hia* is the name of a renowned Chinese dynasty, B. C. 2205—1766. There was a Tangut dynasty reigning in the present Ordos and Kansu, 982—1227, which took the same dynastic name Hia. The empire of this dynasty is generally called *Si Hia* (Western Hia) in Chinese books, whilst *Tung Hia* means the eastern part of northern China. The envoy Ch'ang-ch'un met here was an envoy of the Kin sent to Tchinguiz.

82 *Suan-tuan han* means "sultan khan,"—Djelaleddin, the sultan of Khovaresm.

83 The Chinese diarist evidently speaks of the dynasty of the Si-liao or Karakitai. (see note 33). In the *Liao shi* or "History of the Liao dynasty," chap. 30, at the end of the annals (*pen ki*), the reader will find a detailed account of the adventures of 耶律大石 Ye-lü Ta-shi, called also 林牙 Lin-ya, and his conquests, which extended over the whole of eastern and western Turkistan. He was the founder of a powerful dynasty which reigned 1125–1208, and was overthrown by the son of the last khan of the Naiman, *Goutchlouc* of the Mohammedan writers, 屈出律 *Kü-ch'u-lü* of the Chinese authors. Goutchlouc was attacked by the Mongols in 1218 and slain. The accounts of the Chinese historians about the Si-liao agree very well with the accounts given by Rashid-eddin, regarding the Karakitai. Cf. D'Ohsson, *l. c.* tom. i, p. 443. Rashid-eddin states, that the capital of the Karakitai was *Belasagun* (probably the same word as the Mongol *balgasun*, meaning "city"), but its proper position cannot be ascertained. It is only known from the accounts given by Rashid-eddin, that it was situated in Turkistan in a well-watered plain, with rich pasturage. According to the 元朝祕史 *Yüan ch'ao mi shi*, a history of Tchinguiz khan, the capital of the Karakitai was on the river *Ch'ui* (the river bears the same name up to the present time). Compare Palladius' translation of the *Yüan ch'ao mi shi* in the Record of the Russian Ecclesiastical Mission at Peking, vol. iv, p. 92. The accounts given in Ch'ang-ch'un's narrative of travel about the Si-liao, seem to refer to the place where Balgasun was situated. But the country of the Si-liao is placed there west of the Talas river (the Ch'ui is to the east of it). I shall show further on, that another Chinese traveller of the 13th century, who followed the same route as Ch'ang-ch'un, mentions the mountain lake described by Ch'ang-ch'un, Alimali, then a place with vast ruins of a city of the Si-liao, and after this the Talas river, west of the

Here the climate is quite different from that of the regions north of the Yin shan (T'ien shan). The country has many plains, and the people are employed in agriculture and breeding of silkworms. They make wine from grapes (all wine in China, as is known, is made from rice or millet). The fruits are about the same as in China; but it does not rain there during the whole summer and autumn; hence the fields are irrigated artificially by canals led off from the rivers, and the corn is brought to maturity. To the north-east are mountains, to the south-west valleys,[84] which stretch out for ten thousand *li*.

This kingdom (of Ta-shi Lin-ya. See note 83) existed about a hundred years. As the power of the *Naiman* was broken (by Tchinguiz. See note 9), they fled (*i.e.* Goutchlouk, the son of T'ai-yang the khan of the Naiman) to the Ta-shi, and after becoming powerful, overthrew that nation. Subsequently the *suan-tuan* (sultan of Khovaresm) conquered the western part of their dominions; then Tchinguiz arrived, the Naiman (Goutchlouk) were totally destroyed, and the suan-tuan was also overthrown.

We were informed, that the way still before us presented many difficulties. One of our carts was broken, and we were obliged to leave it behind.

The 18th of the 10th month, we travelled westward along the hills, and after seven or eight days journey, the mountains suddenly turned to the south. We saw a city built of red stones; and there were the traces of an ancient military encampment. To the west we saw great grave mounds, which resembled the 斗星 *tou-sing* (the constellation of Ursa major). Passing over a stone bridge, and travelling five days along the south-western mountains, we arrived at the city of 塞藍 *Sai-lan*.[85]

There is a small tower in Sai-lan. The ruler, a Hui-ho (Mohammedan) came to meet us, and directed us to our lodging. During the first days of the 11th month (1221) much rain fell.

The 4th of the 11th month (end of November) was the new year of the country people. They were walking in parties congratulating each other.

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city of the Si-liao. There is probably a mistake in the diary of Ch'ang-ch'un's travels; for it is stated there, that the distance between Alimali and the Talas river, about five hundred and thirty miles, was made in four days, a thing impossible; and on the other hand it is stated, that the caravan of Ch'ang-ch'un took twenty-five days from the river Talas to reach Sairam, which is according to the maps, only a hundred miles distant. Perhaps by some mistake, parts of the diary have been transposed. We shall see in the account of the homeward journey, that they took twenty days from Sairam to the river Ch'ui, and twelve days between the Ch'ui and Alimali. This agrees perfectly with the truth.

84 The Chinese text has 川 *ch'uan*, "valley;" but probably low countries are meant.

85 On the Russian map of Turkistan, *Sairam*, which is probably the Sai-lan of the Chinese, is marked near the city of Tchemkend, about a hundred miles to the south-west of the Talas river.

On the same day *Chao Kiu-ku* (one of Ch'ang-ch'un's disciples) said to one of his companions: "At the time I resolved, in Süan-te, to follow the master, I had a presentiment that I was leaving never to return;[86] and during my journey, my heart has been always sad. But I followed the precepts of our master, who teaches, that thoughts about dying and living ought not to perplex the mind of a man of the true doctrine: His heart ought not to be excited by thoughts about joy and sorrow. Whatever too may happen in life is good. I feel, that now the term of my returning (*i.e.* of my death) is near (歸期將). You, friends, serve faithfully our father." After a short sickness of several days, he died on the 5th of the 11th month.

Thence we proceeded south-westward, and arrived after three days at a city, the ruler of which, likewise a Hui-ho, met and regaled us. The next day we passed another city, and after two days travelling reached the river 霍闐沒輦 *Ho-ch'an mu-lien*.[87] We crossed the river on a floating bridge, and stopped on its western bank. The guardian of the bridge presented to Chen-hai a fish with an enormous mouth and without scales.[88] The sources of this river are in the south-east, between two snowy mountains; its water is muddy and runs rapidly; the depth being several *chang*.[89] It flows to the north-west, it is unknown how many thousand *li;* being bounded on the south-west by a desert, without water or grass, extending more than two hundred *li*;[90] for which reason we travelled there in the night. We went southward to high mountains covered with snow (in winter), and then to the west. These mountains are connected with the southern mountains of *Sie-mi-sze-kan* (Samarcand, *v. i.*).

We then arrived at a city, where we found grass and water; and further on passed another city, the chief of which, a Hui-ho (Mohammedan), came to meet us, and entertained us at a place south of the city, with a dinner and wine. By his orders, boys performed some plays, dancing with swords and climbing on poles. After this we passed two cities more, travelled half a day among mountains, and came out at a

86 覺有長往之兆 literally, "I felt the omen of the long journey."

87 *Ho-chan mu-lien.* — *Mu-lien*=*muren*="river" in Mongolian. Ho-ch'an means the river *Khodjand* (Yaxartes, Sihoun, now Sir-daria). I find in D'Herbelot's *Bibliothéque orientale*, p. 791: "*Sihoun*, le fleuve que les anciens ont appellé Iaxartes. Les Arabes l'appellent ordinairement *Nahar Khodjand*, le fleuve de Khodjand." Sultan Baber in his description of Ferghanah in the beginning of the 16th century, calls it also the river of Khodjand. See Klaproth's *Mém. rel. à l'Asie*, tom. ii, p. 138. The Yaxartes is repeatedly mentioned in the *Yüan shi*, and always termed Ho-ch'an, or designated by similar-sounding characters.

88 Probably a *sheat-fish* (silurus), for the silurus genus is without scales. There are silurus of large size, mentioned by modern travellers, in the Sir-daria.

89 One *chang* (丈)=10 Chinese feet.

90 This is a very exact description of the Sir-daria and the regions west of it.

valley which stretched from south to north.[91] Here we passed the night under a splendid mulberry tree (桑樹 *sang-shu*), which could cover with its shade a hundred men.[92]

Further on we reached another city, and saw on the road a well more than a hundred feet deep, where an old man, a Hui-ho (Mohammedan), had a bullock, which turned the draw-beam and raised water for thirsty people. The emperor Tchinguiz, when passing here, saw this man, and ordered that he should be exempted from taxes and duties.

On the 18th of the 11th month (middle of December) after having crossed a great river, we arrived at the northern side of the great city of 邪迷思干 *Sie-mi-sze-kan*.[93] We were met in the suburb (of Samarcand) by the 太師移剌國公 *T'ai-shi yi-la kuo kung*,[94] the chief officers of the Mongol army, the chiefs of the Hui-ho (Mohammedans), etc. and having pitched a great number of tents we rested there.

Chung-lu (the adjutant) who had left the master and hastened to inform the emperor, was found detained here by some hinderances on the road. He said to the master: "On our road, at a distance of about a thousand *li* is a great river (the Amu-daria). I have been informed that the rebels have destroyed the floating bridge and the boats there. Besides this we are now in the depth of winter. I think it would be better to wait and start in spring." The master agreed, and some time afterwards we entered the city (of Samarcand) by the north-eastern gate.

Samarcand is laid out on the borders of canals. As it never rains in summer and autumn, the people have conducted two rivers to the city,[95] and distributed the water through all the streets, so that every house can make use of it. Before the dynasty of the *suan-tuan* (sultan of Khovaresm) was overthrown, the city of Sie-

91 They crossed probably the mountains to the north of Samarcand, and passed through the defile known by the name of "Gate of Tamerlane."

92 I am not aware, that there are in that country such large mulberry trees. Perhaps the author was mistaken, having seen a plane tree (*platanus orientalis*). Of this latter tree I have seen in Persia, near the city of Demavend, specimens of enormous size and overshadowing a great area.

93 *Sie-mi-sze-kan* is Samarcand, often mentioned in the *Yüan shi* and other Chinese works of the time of the Mongols. Col. Yule in his *Cathay, etc.* p. 192, informs us, that Samarcand was also called *Semiscant* in the middle ages, which name sounds very similar to the Chinese name Sie-mi-sze-kan. But Samarcand was also called 尋思干 *Sün-sze-kan*. This name occurs once in Ch'ang-ch'un's narrative of travel (see note 35), and often in the *Yüan shi*. On the ancient Chinese map of the date 1330, the name is written 措麻耳干 Sa-ma-rh-kan. Palladius states, that according to Ye-lü-ch'u-ts'ai (see his poems), Samarcand was called 河中府 *Ho-chung fu* (the city between the rivers) by the K'itan (Si-liao). In one of his poems, Ch'ang-ch'un calls it 河府 *Ho-fu*.

94 *T'ai-shi* is the highest charge in the empire, the first councillor of the emperor. *Yi-la* is a family name of the K'itan. *Kuo kung* is an honorific title. (Palladius) Probably Tchinguiz khan's minister Ye-lü-ch'u-ts'ai is meant, who was a K'itan. (See his biography, *Yüan shi*, chap. 146.)

95 Hence the name Ho-chung fu (see note 93).

mi-sze-kan had a population of more than a hundred thousand families; but after the occupation, only the fourth part remained behind. Most of the fields and gardens belong to the Hui-ho (Mohammedans), but they are not allowed to dispose of them. They are obliged to manage their properties in conjunction with K'itan, Chinese, and men from 河西 *Ho-si* (west of the Yellow river, the present Kansu);[96] Chinese workmen are living everywhere. In the middle of the city, there is an elevated place, about a hundred feet high, on which the new palace of the sultan was built.[97] Formerly the T'ai-shi (see note 94) lived here, but as this part of the city had become insecure, owing to numerous robbers, he had withdrawn to the northern side of the river. The master with his disciples then occupied the palace, declaring that Taouists have no fear. The T'ai-shi furnished everything for the master's subsistence, and from day to day his veneration for him increased. We saw there peacocks (孔雀 *kung-ts'io*) and great elephants,[98] which had come from 印度 *Yin-du* (India) a country several thousand *li* to the south-east.

The master remained for the winter in Sie-mi-sze-kan; and the adjutant with several hundred soldiers proceeded to explore the road in advance. We had often visits of Chinese, who came to bow before the master. There was also an astronomer, whom the master asked about the eclipse, which had happened on the 1st of the 5th month. The astronomer said: "At this place (Samarcand) between 7 and 8 o'clock in the morning it was at its greatest, when six-tenths of the sun was eclipsed." The master then remarked, that he observed the same eclipse on the river *Lu-kü*, and just at noon it was total; but that, when he arrived in his journey to the south-west, at the *Kin shan*, the people told him, that at that place the eclipse was at its greatest at 10 o'clock in the morning, and seven-tenths of the sun was eclipsed. Thus the same eclipse was seen at different places in different aspects. *Kung Ying-ta*[99] in his commentary on the *Ch'un ts'iu* ("Spring and Autumn annals" of Confucius.) says: "When it happens, that the moon stands opposite the sun, we have an eclipse; but it is only observable for those who are straight under the moon. As regards those who are distant from this spot, the aspect of the eclipse changes for them at every thousand *li*. If one take for instance a fan and put it before a light, then a place will be seen entirely covered by the shadow; whereas on the sides, where there is gradually more light, one is by degrees further removed from the overshadowed place."

96 These peoples of different nations came probably along with Tchinguiz.
97 Palladius observes, that this palace is mentioned in the poems of Ye-lü-ch'u-ts'ai.
98 The Persian historians mention also the elephants of Samarcand. (D'Ohsson, *l.c.* tom. i, p. 240)
99 Kung Ying-ta was a descendant of Confucius. He lived in the time of the T'ang dynasty. (Palladius)

At the end of the 12th intercalary month (middle of February) 1222, the adjutant returned from his exploration, and said to the master: "The second prince[100] has moved out with his army, and the bridges have been repaired. I had sent to his encampment to inform him, that the master intended to present himself to the emperor. The prince said, that the emperor was then staying on the south-east of the 太雪山 Ta-süe shan;[101] but that the road by which the master would be obliged to pass, was covered with deep snow to an extent of about a hundred *li*. Therefore the prince invited the master to come to his encampment, and wait there for the favorable time for starting. The prince offered also to give the master a convoy of Mongol soldiers." After Chung-lu had finished his report, the master replied (declining the offer): "I have heard, that the country south of the river (Amu-daria) is completely destitute of vegetable aliments, and I use only rice, meal and vegetables. Please, express my excuse to the prince."

In the 1st month (end of February) 1222, the 把欖 *ba-lan* began to flower.[102] The *ba-lan* (fruit) resembles small peaches; the fruit being gathered and eaten in autumn. The taste is like that of the 胡桃 *hu t'ao* (walnut).

On the 2nd of the 2nd month, the time of the equinox, the blossoms of the peach trees dropped. The astronomer *Pang-li-kung* and others invited the master to a walk outside the city, to the west. The adjutant and some officers accompained us and brought wine with them. The day was fine and the air delicious; the flowers and trees were in their full freshness; everywhere we saw lakes, orchards, terraces, towers and tents. We lay down on the grass, and were all very happy together, talking about matters sublime.

The 15th of the 2nd month, 1222, was a holiday, 太上眞元節 *t'ai-shang chen-yuan tsie*.[103] The officers begged the master again to take a walk with them west of the city. There were gardens and groves succeeding one another uninterruptedly to an extent of more than a hundred *li*. Even Chinese gardens cannot be compared (with those of Samarcand); but the gardens in that country are very quiet, no singing of birds is heard there.

At the beginning of the 3rd month, *A-li-sien*[104] arrived from the

100 Tchinguiz khan's second son Tchagatai.

101 Evidently the *Hindu-kush* is meant.

102 The author means probably the almond tree. The Persian name of almonds is *badam*. There are no almonds in China. What Europeans call almonds in China, are the kernels of the apricot.

103 According to Palladius, in honor of *Lao tze*, the founder of the Tao sect.

104 This is, it seems, the same Alisien, who was sent by Tchinguiz khan's brother Utchekin to Peking, to invite the master on the part of the prince, and who on that occasion accompanied the master on his journey to the west. See note 12.

emperor's encampment with the following decree: "Sainted man, thou hast arrived from the country where the sun rises;[105] thou hast met great difficulties in crossing mountains and valleys; indeed, thou hast taken great pains. I am now about to return, but I wait impatiently for thine explanation to me of the doctrine of the *Tao*. Do not delay meeting me." The adjutant *Chung-lu* received an imperial order: "Invite him to come. If you accomplish my wishes I shall reward you." The emperor also gave an order to *Chen-hai*: "Accompany and protect the master on his way; then you will experience my benevolence." Besides this, the *wan-hü*[106] 播只碣 *Bo-lu-dji*[107] received an order to escort the master through the "Iron gate."

(*To be continued.*)

WHAT CAUSED THE SUDDEN DEATH OF CHIRST?

By Rev. T. P. Crawford.

THIS question is now agitating the minds of many intelligent Christians, and calls for a satisfactory solution.

Crucifixion is known to be a kind of slow, bloodless torture, not sufficient of itself alone to produce immediate death. Criminals, in ancient times, ordinarily remained suspended on the cross from two to six days, and finally died from fever, thirst, and starvation. But Christ, in the full vigor of manhood, having sufficient strength to speak deliberately to those about him, and at the very last moment to cry with a loud voice, suddenly expired at the end of only six hours, while the thieves continued to live till dispatched by the soldiers. Why was this? Some have maintained that he was a person of very delicate constitution, and died from exhaustion; others, that he died by an act of his own will; and recently many are holding, that intense mental agony ruptured his heart.

True, he might have died from either of these, or many other like causes; but to the destruction of them all, and the false doctrines and sentimentalisms which they tend to foster, the Scriptures give a very different and reasonable account of the matter. He was slain while on the cross, and died by shedding his life-blood for our sins,—as I shall endeavor briefly to show.

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105 日出之地

106 萬戶 *wan hu*, "commander of ten thousand."

107 *Bo-lu-dji* was probably the *Bourgoudji* or *Bourdjic* mentioned by Rashid-eddin, as one of the four heroes in Tchinguiz khan's army, who commanded his life-guards. (D'Ohsson *l. c.* tom. i, p. 40, tom. ii, pp. 4, 457) These four heroes are also mentioned in the *Yüan shi*, *chap.* 99, "Life-guards," and have their separate biographies. Bourdji's biography is found in chap. 119.

I. According to the law of Moses, that which was torn or died of itself, was unclean, and consequently unacceptable as an offering to God. This would have been the case if Christ had died from exhaustion, by an act of his own will, through rupture of the heart, or any such like cause. The paschal lamb, as well as every other sacrifice, had to be without blemish and actually killed through the shedding of its blood; for it was the theory of the ceremonial law, that the blood atoned for sin by means of the soul or life which dwelt within it.

Christ was "the Lamb of God, which taketh away the sin of the world;"*—"the Lamb slain from the foundation of the world;"†—"whose blood cleanseth us from all sin."‡ Paul says, "Chirst our passover is sacrificed (*lit.* slain) for us,"§—"and without shedding of blood is no remission."‖ Such words certainly do not contemplate only a few drops which possibly might have oozed out from around the nails in his hands and feet, or some cold clots that "might have fallen by the force of gravity" from his dead body; but his warm life-blood which flowed for our sins, as in the case of the paschal lamb.

Would it not be passing strange, after all the pains and labor taken in the Old Testament ritual, to teach the lesson that the life-blood of the sacrificial victim made the typical atonement, the whole thing should break down in Christ the antitype? But it does not break down.

Throughout the New Testament, the blood of Christ is made the ground of our salvation, and is constantly put by a euphemism for his death, as if caused by the loss of it. Many passages seem to take it for granted, that it was well understood by those for whom the apostles wrote, that he was crucified as a *curse*, and slain as a *sacrifice* for us. Peter says, they "killed the Prince of life."¶ Also, "Him, ... ye have taken, and by wicked hands have crucified *and slain*:"**—separating the transaction into two distinct parts. And again in two places: "whom ye slew and hanged on a tree:"††—the literal Greek, "whom ye slew having hanged him on a tree."

II. The Messianic prophecies foretell the Saviour's death by a stroke or its equivalent; as, "They shall look upon me whom they pierced (killed by piercing), and they shall mourn."‡‡ "He is brought as a lamb to the *slaughter*."§§ "For the transgression of my people was he *stricken*."‖‖ "He hath *poured out* his soul (or life-blood) unto death."¶¶ "*Smite* the shepherd, and the sheep shall be scattered."*** "Awake, O *sword*, against my shepherd,"††† &c. David not only says, "They pierced my hands and feet,"‡‡‡ but in the same connection prays, "Deliver my

* John i: 29. † Rev. xiii: 8. ‡ 1 John i: 7. § 1 Cor. v: 7. ‖ Heb. ix: 22.
¶ Acts iii: 15. ** Ibid ii: 23. †† Ibid. v: 30. See also x: 39. ‡‡ Zech. xii: 10.
§§ Isaiah liii: 7. ‖‖ Ibid liii: 8. ¶¶ Ibid. liii: 12. *** Zech. xiii: 7. ††† Ibid.
‡‡‡ Psalm xxii: 16.

soul from the *sword*."* He saw in vision both the nails with which he was crucified, and the sword or spear with which his life was taken from the earth. Jesus himself not only speaks of being "lifted up,"† or crucified, but also of being "killed," "slain," "put to death," &c., as, "This is my blood of the new testament, which is shed for many."‡ The communion still bears witness to the manner in which Christ's life was given for our salvation.

With only the above-submitted proof before us, would we not be fully justified in holding that he was crucified, and also slain with a spear, sword, or some other sharp instrument, so as to cause immediate death, as in the case of the paschal lamb and other sacrificial victims; although we might not be able to show exactly when, how, or by whom it was done? By a careful study of the details of the crucifixion, even these I believe, may be satisfactorily ascertained. Let us proceed.

III. But allow me first to state that crucifixion in Judea differed in two important respects from that in other portions of the Roman empire. In Judea criminals were *killed on the cross*, and their bodies buried the same day; while elsewhere, they were allowed to die by slow degrees, and their bodies were left to be devoured by the birds of prey.

The law of Moses says (Deut. xxi: 22, 23), "If a man have committed a sin worthy of death, and he be to be put to death, and thou hang him on a tree; his body shall not remain all night upon the tree, but thou shalt in any wise bury him that day; (for he that is hanged is accursed of God;) that thy land be not defiled," and Josephus says that in his time, "the Jews took so much care of the burial of the dead, that they took down the bodies of the condemned and crucified, and buried them before the sun was set."

The Roman governors doubtless permitted their Jewish subjects to follow their own law and higher sense of humanity in these particulars; and therefore it was perfectly well understood in advance by the soldiers, and all others concerned in crucifying Christ and the two thieves, that they were to be dispatched and buried before nightfall. Thus a Jewish crucifixion carries with it the idea, both of a nailing to the cross, and a slaying by some extraneous means. This was generally done, I suppose, by breaking the legs and beating the breasts with bludgeons,—also a bloodless mode of producing death. But God carefully preserved the honor and sacrificial character of Christ, by permitting his side to be pierced, and his life-blood spilled in advance, and contrary to the ordinary custom,—thus pointing him out as the Lamb of God who was crucified and slain, and yet "not a bone of him was broken."

* Ibid xxii: 20. † John iii: 14, &c. ‡ Mat. xxvi: 28.

Remembering the difference between a Jewish and Roman crucifixion, let us examine the statement found in the 19th chapter of John: "Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him; but when they came to Jesus, and saw that he was dead already, they brake not his legs: But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water."* Now this is only an indirect way of saying that Jesus was killed by a spear-thrust, and simply gives the reason why they found him already dead. He by no means says they pierced his side *after* they looked on him, or saw that he was dead already. The order of language is not always the order of events, and we know from the fact that forthwith there come out blood and water, that he refers to what was done while Jesus was still living. For if his pulse had ceased to beat for an hour or two, as was evidently the case, blood would not have flowed from the wound; unless we suppose a miracle, a previous rupture of the heart, or some other strange thing which we have no right to do without proof,—especially in opposition to the law of sacrifices, which required the blood of a living victim, and not that of a dead one.

Moreover John says a few verses below, that this very spear-thrust fulfilled the Scripture, which saith: "They shall look on him whom they pierced:"†—that is, whom they killed by piercing. Otherwise it should read: "They pierced him whom they looked upon." When the attention is aroused to these points, it is perfectly easy, natural, and without violence to the text, to understand the passage as here proposed;—and this relieves the subject of all theological as well as physiological difficulties. Otherwise they are by no means few, or easy of solution. But this is not all.

IV. The above interpretation of John is sustained by both Matthew and Mark; for they each say in substance, that he was dispatched by a soldier about the ninth hour, in order to prevent Elias from coming to save or take him down from the cross. (Mat. xxvii: 49. Mark xv: 36.) Now the Greek imperative verb Ἄφες or Ἄφετε, used here and rendered in our translation "let be," or "let alone," is the very word whose leading sense is "to send away, discharge a missile, dismiss, or get rid of," and is happily rendered by "*dispatch* him." (See Liddell and Scott. Ἀφιημι.) It is here the language of excited soldiers, and used by them in a terse, military manner, like we now say,—shoot! —fire!—let fly!—charge! and without the pronoun following it. Everywhere else when rendered "let alone," this is the case; as, "Let *them*

* Verses 32—34. † John xix: 37.

alone:"* "Let *her* alone;"† "Let *it* alone."‡ Simply "let be," or "let alone" is neither good Greek nor good English. That the soldiers not only cried "dispatch" him, but actually did so, let us briefly consider the circumstances under which they were placed at the time. It was a very responsible position, being death by the Roman law, for them to allow a prisoner in charge to escape out of their hands. This is evident from four cases mentioned in the New Testament. First, the chief priests "gave large money unto the soldiers," and also promised to secure them if they would say that Jesus' "disciples came by night, and stole him away while they slept."§ Second, on Peter's escape from prison, Herod sought for him but finding him not, "examined the keepers, and commanded that they should be put to death."‖ Third, the keeper of the prison at Phillippi, "seeing the prison doors open, drew out his sword, and would have killed himself, supposing that the prisoners (Paul and Silas) had been fled."¶ Fourth, "the soldiers' counsel was (at the shipwreck) to kill the prisoners, lest any of them should swim out, and escape."** From these and other proofs, we see that it was not only death for them to suffer their prisoners to escape, but that they had the right, in case there was danger of it, to kill them on the spot; and this, I conceive, is what they did in the case of Christ.

Look for a moment at the causes calculated to alarm the soldiers, and make them anxious for their own safety. Even the chief-priests and scribes were afraid to put Jesus to death on the feast day, "lest there be an uproar among the people."†† But he is now in charge of the soldiers, and being crucified by order of the Roman governor, instigated by the magnates of the Jewish nation. It is the passover festival, vast crowds are at Jerusalem, and intense excitement prevails everywhere. A great multitude of his disciples are in the vicinity, while his enemies, the chief-priests and elders of the people are round about the place mocking and saying: "let him save himself, if he be Christ, the chosen of God;"‡‡ "if he be the King of Israel, let him now come down from the cross;"§§ and other reproachful epithets. It is now about the ninth hour, and darkness is over all the land. Jesus in the midst of this darkness suddenly cries with a loud voice, "Eli, Eli, lama sabachthani?" in a language scarcely understood by the soldiers; but some of the Jews standing there interpreted his words to mean, that he was calling for Elias to come to his rescue.‖‖ The soldiers are evidently

* Mat. xv: 14. † Mark xiv: 6. ‡ Luke xiii: 8. § See Mat. xxviii: 12--14.
‖ Acts xii: 19. ¶ Ibid. xvii: 27. ** Acts xxvii: 42. †† Mat. xxvi: 5.
‡‡ Luke xxiii: 35. §§ Mat. xxvii: 42.
‖‖ This reproachful interpretation of Christ's words caused the soldiers to cast a spear through his stomach and heart, the fountains of life, and thus was literally fulfilled the saying of the Psalmist: "Reproach hath broken my heart." (Ps. lxix: 20.) "My heart is like wax; it is melted in the midst of my bowels." (Ps. xxii: 14.)

alarmed, for when one of them ran and gave him vinegar to drink,—an act calculated to prolong his life,—"the rest (in opposition) said, (*Αφες,*) dispatch (him), let us see whether Elias will come to save him,"—that is, we will put it beyond his power to do so. Then "Jesus, when he had cried again with a loud voice, (from the pain caused by the spear-thrust,) yielded up the ghost."*

How natural under the circumstances that the soldiers should have killed him; and how unnatural that they should say "let be," or "let us wait quietly to see if Elias will come and rescue him," at the risk of their own lives! If *Αφες* had been rendered "dispatch him," or "dismiss him," instead of "let be" in this place, the cause of Christ's sudden death would have been apparent to every English reader of the Bible.

Lastly, there is a rejected rendering in four manuscripts of Matthew, which confirms the above interpretation of John, as to the time when Christ's side was pierced. I will now re-translate the whole passage, supplying the rejected portion: "And about the ninth hour Jesus cried with a loud voice, saying, *Eli, Eli, lama sabachthani?* Some of them that stood there when they heard it, said, 'he calleth for Elias.' And immediately one of them ran and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink. But the rest said, 'dispatch (him), that we may see whether Elias comes to save him.' *But another taking a spear, pierced his side, and forthwith came there out water and blood.* And Jesus, again crying with a loud voice, dismissed his spirit."

Much more could be said in support of the position taken in this essay; but I prefer to leave it here, hoping the effort may throw some fresh light on the subject, and cause all those engaged in translating the Scriptures, both at home and abroad, to re-examine the whole question, including the rejected reading found in the four manuscripts of Matthew.

TUNG-CHOW, *June 27th*, 1874.

NOTES OF A TOUR FROM NINGPO TO KINGHWA.

BY REV. M. J. KNOWLTON, D. D.

RECENTLY, with two native assistants, I made a trip to Kinghwa, which lies in the central part of Chekiang province. The route from Ningpo led up the western branch of the river Yung, past the district cities of Tze-chi and Yü-yiau, across the Ts'aou-ngo river (over the

* See Mat. xxvii: 49, 50.

high mud banks of which the boat was drawn by buffaloes), past the fu city of Shou-hing and the district city of Siau-shan, thence across the Tseen-tang river by a free ferry (established by a Ningpo man), to Hangchow. The distance thus traversed is about a hundred and thirty miles, and is usually made in about three days. Having spent a pleasant Sabbath at Hangchow, on Monday we proceeded up the Tseen-tang river, past the district cities of Fu-yang and T'ung-li, the fu city of Yen-chow, and the district city of Lan-ki, and reached Kinghwa on Saturday. The distance from Hangchow is only about a hundred and fifty miles, but the progress is slow in consequence of the rapid current, against which the boat must be towed, and hence can go only during the day time.

Ten years ago, I passed over this same route for the first time, and I could not but mark the great change, in a missionary point of view, during the decade. Then, there was not a single foreign missionary residing in any of the cities lying along the route. Now, in the city of Shou-hing I found three missionary families living, two of them in houses built in foreign style; and in Hangchow there are seven missionary families, two single missionaries and one single lady, all residing in foreign-built houses except one. The mission compound of the Southern Presbyterian Board (U. S. A.), consisting of two dwelling-houses, two large school-buildings, two chapels, and several small buildings; all newly erected on a large lot, situated on one of the great thoroughfares of the city, was entirely paid for and the lot presented by the chief officials of Hangchow, the mission making over to them another lot and two or three buildings in a much less desirable location. This is a very significant occurrence, which shows conclusively that the native officials do recognize the treaty-right of missionaries to purchase and hold property, as well as reside permanently in the interior of the country.

Ten years since, there were no mission stations occupied by native preachers, along the whole route, except at Yü-yaou. Now, there are stations established in all the cities mentioned above, except Fu-yang, T'ung-li and Yen-chow. Numerous out-stations also have been established at villages and cities more or less remote from the route travelled. In the vicinity of Yü-yaou especially, there are many flourishing out-stations, and several churches with native ordained pastors. At Shou-hing there is a fine church built in foreign style, and in Tze-chi a foreign-built church has recently been dedicated. South of Shou-hing, several out-stations have been established, at one of which in the district city of Cheng, there is great interest manifested. About twenty have recently been baptized in that city, and many are earnestly

inquiring and favorably disposed towards Christianity. Beyond Hangchow also, on the west and north-west some forty or fifty miles distant, four or five out-stations have been established, and quite a number of persons have been baptized. In the city of Hangchow there are several boarding-schools for boys and girls, and a dispensary and hospital, under the management of Dr. Galt, in connection with the English Church Mission, all in successful operation. In the chapel attached to the dispensary, there is daily preaching to a crowded audience of attentive hearers.

Ten years since, there were probably less than four hundred native Christians all told, in this province; now, there are over fourteen hundred communicants in the churches connected with the several societies. Then, there were but some fifteen or twenty native preachers; now there are about one hundred in the province, of whom some ten or twelve have been ordained. Most of those ordained, were trained in the boarding-school of the American Presbyterian Mission, now in charge of Rev. S. Dodd at Hangchow.

Thus it will be seen, that during the past decade, the number of converts to Christianity in this province, has increased over three-and-a-half-fold, and the number of native preachers about five-fold.

It is a fact also, worthy of mention, especially in view of the assertion often made, that the converts are all from the ignorant and uninfluential classes, that over a hundred of the converts are literary men; a number of them having literary degrees, and several have obtained their degrees since having become Christians. It has been my privilege to baptize sixteen literary men, of whom six had the degree of *siu-tsai*, and one that of *chü-jén*. Probably many other missionaries in China have had a similar experience; if so, the number of literary men who have become Christians, is far above the usual estimate. Still, so far as my own observation goes, the literary men who become converts do not constitute our best and most reliable Christians, but rather the reverse. The literati of China evidently constitute the most hopeless class, so far as any reformation or improvement is concerned. They are as ignorant of science and of all really useful knowledge, and are as superstitious, as any other class; and they excel all others in their narrow-minded bigotry and attachment to old forms and customs, and in their hypocrisy and duplicity. They are chiefly distinguished for their knowledge of their ancient classics, and their ignorance of everything else; for their self-conceit and contempt of everybody else, especially "foreign devils;" and for their politeness, their suavity, and their skill in scheming, treachery and lying. They are the chief supporters of the *fung-shui*, ancestral and

devil-worship superstitions, and constitute by far the most obstructive element to all progress If this view is not complimentary, it at least accords in general with the facts.

In regard to the progress of Christianity in this province, the statistics show that it has been steady and indeed comparatively rapid, —far from being discouraging, especially when we take into account all the circumstances. In our neighboring province of Fohkien, the progress has been still more rapid, there being at the present time about four thousand communicants, and several self-supporting churches.

NINGPO, *June 3rd*, 1874.

THE CHINESE DAUGHTER-IN-LAW.

Read before the Tung-chow Literary Association, convened at the house of the Rev. J. F. Crossette, June 18th, 1873.

THE position of the daughter-in-law in China I propose to discuss, not according to the theories laid down in books, or as talked by literary men in polite circles, but as it is practically exemplified among the people in this part of the empire. It is often remarked, by those intimately acquainted with Chinese society, that the principal idea, underlying the general desire among the women for sons, is the prospect of support in old age; and I do not hesitate to place by its side, that of having daughters-in-law to minister to their wants, and give them dignity in the household. A mother's affection is sufficient to prevent cruelty to her own children, but she can with impunity tyrannize over her sons' wives. She has served her time as cook, washerwoman, and maid of all work to her husband's family, being confined to household duties while all the rest went to theatres and feasts; deeming it a satisfactory reply to the question, "Are you going?" to say "I have a mother-in-law." She has looked forward eagerly to the time, when she should have others take the place she has occupied, to watch her smiles and frowns. In short, she who has long been servant becomes mistress, and as is notably the case with freed slaves, is a narrow-minded tyrant.

The age at which it is considered desirable to engage a wife for a son, varies according to the circumstances of the family. The wealthy like to betroth them very young. If some officious friend does not solicit the privilege of match-making, the anxious father seeks one who will undertake it. Perhaps this friend already knows a suitable girl. If her age and other qualifications are unobjectionable, the go-between goes to the parents, and without apparent design, makes her the sub-

ject of conversation. After a good deal of manœuvering and many praises bestowed upon the girl, he ventures to ask, "Has she a mother-in-law?" If not, he requests the privilege of seeking one for her; and after much diplomacy, side talk, and parrying on both sides, suggests the boy as an eligible match, sedulously attempting to conceal the fact, that such is his errand. Then follows a process of negotiation that would drive an Anglo-Saxon to despair. Neither party is willing to seem anxious; on the contrary, each affects supreme indifference to a match which he persists is not very desirable; and all the ingenuity and patience of the go-between, with whom it is generally a labor of love, is put to the test. Even after the consent of both parties is obtained, months of fencing frequently follow, before definite arrangements are agreed upon. Should this effort prove unsuccessful, the friend seeks out another girl; then another, and another, until at last the betrothment is settled according to the time-honored customs of the place. It is often amusing to witness the courting and embarrassment back and forth of these old people for their children. The children themselves are not supposed to know what is going on, though as a general thing there are no secrets in China; and the matter is freely discussed by all except the two most deeply concerned. The preliminaries being arranged, the principal contracting parties, together with the go-betweens, meet at the house of the bridegroom's father and partake of a feast. Presents, mostly of jewelry, are sent to the bride elect; another feast is held at her house, and the engagement is ratified, sometimes verbally, sometimes in a written document; the go-between standing security for its fulfillment.

The young girl is quite as anxious to know the temper and character of her future father and mother-in-law, as of her husband; for during their life-time, his control over her is subject to them. If she be amiable and disposed to act well her part, she submits herself entirely to their dictation. If bad tempered, it becomes her pleasure and ambition to annoy them in every conceivable way, and keep the house in a continual broil. Those who with native ability combine patience and shrewdness, adroitly manage the whole family, while seeming to be every-one's servant. They are so conciliating,—so winning in their ways, that others are ever ready to share their burdens;—so wise in their counsels and yet so modest in urging them, that others always ask and follow their advice. It must be admitted that these qualities are rarely seen in perfection; yet to a greater or less degree they are often met with. That quickness of perception and facility of execution approaching instinct, by which women so often rule unconsciously to others, and partly so to themselves, find here a wide field for exercise,

through the necessities of their position. Yet these are not always successful;—even they are sometimes placed in circumstances, which all their skill fails to render more than endurable, and for whom death seems the only way of escape from degradation and petty tyranny. Another class, quite as common and perhaps equally successful, are those of strong will and pertinacity of purpose, who proceed in an opposite manner. When they wish to gain a point, they scold, scream, go into convulsions, and are so violent, that all become accustomed to yield for the sake of peace. No one dares arouse the tiger.

What to persons of sensitive feelings would be considered the greatest hardship of the daughter-in-law's lot, is that she is not allowed peaceably to win her husband's affections. If she do so, she must manage to conceal it even from his own parents, or subject herself and him to constant reproach and ridicule. To their credit it must be admitted, that many of the men do love their wives, though they may not be more than half aware of the fact themselves. In their conversation and public conduct, their parents must be everything; but in a quiet corner of their affections, they acknowledge wife and children. As said above, it is the want of this, caused greatly by public sentiment, that often makes the situation of the young wife so intolerable. By the time the old people die, her life has become so absorbed in her children, and so under the influence of habit, that she is no longer conscious of her lack. She is probably herself already a mother-in-law, and in turn demand's the whole of her son's love, unwilling to yield any of it to his wife,—and thus it goes on from generation to generation in the same-beaten track.

In reply to the remark, that securing a daughter-in-law is some thing like hiring a maid of all work, I have been told that in many families the position of servant is far more tolerable. When a servant's work is done, and well done, there is no place left for further interference; but every word and act of the daughter-in-law may be superintended. Even her own children must be trained as their grandparents dictate, and she is sometimes punished for permitting accidents to them. Where poverty pinches, she is the last to be clad in comfortable garments, the last to eat, often compelled to take unmurmuringly, an insufficient quantity of the coarsest food. Where none need go hungry, a distinction is still made, probably to remind her of her humble position. When her farther-in-law comes where she is, no matter how she may be engaged, or how feeble her health, she rises in token of respect, and must not, except under peculiar circumstances, sit in the same company with him. Her deportment to her mother-in-law is similar; but owing to more constant intercourse and

occupation together, it is not carried to the same extent. If she be so unfortunate as to be homely, or stupid, or sick, to have no children, or only daughters, she is never allowed to forget it for a single day. She is held responsible for these delinquencies, as if they were her own misdemeanors; and if her lot is not unusually hard, it is owing to the extra kindness of her superiors. If she be sick, the necessary attention to her is a degradation which few mothers-in-law can endure patiently. It is enough to be obliged to serve the family in her illness; but to take food to her, comb her hair, or perform other menial offices, is seldom, when done at all, done cheerfully. Of course where their circumstances enable them to hire servants, matters are more tolerable, but in this vicinity such form an exceedingly small proportion of the community. When the young husband goes to a distant place on business, no matter for how long a period, the wife is retained, partly as a hostage to ensure his return, and the sending home of his savings, and partly for the sake of her service. Her place is not by her husband's side, but at his mother's feet. Should she die without children, no one puts on mourning or follows her coffin to the grave; it would be considered degrading for her superiors to do so. Though her lot be hard in her husband's life-time, it is generally far worse after his death. She is often told it is her "ill luck" that has brought the misfortune upon him. If she have no sons, in families making no special pretensions to respectability, various methods are resorted to in order to get rid of her. She is sent out to service,—back to her own parents,—or sold to a second husband. They are sometimes sold even while the husband is still living. An old woman once came to me begging for medicine to cure a young woman who was sick, and therefore not saleable. She said, "Her mother-in-law is very poor and unable to support her; so they wish to sell her, to get capital for her husband to set up in business." I never learned whether she was actually sold, but I know such cases do occur. In selling a widow, her own wishes are not consulted, though it is generally considered necessary to obtain the consent of her near relatives. If she herself be unwilling, subterfuge is sometimes employed. While professing to take her on a visit to a friend, she is handed over to the custody of her future husband; though if she have the spirit, she may enter suit, and compel them to take her back.

It occasionally happens that a young widow falls in love, which is not on any account allowable, and she is persistently refused to such a man in marriage, unless by skillful management of trusty friends, she gain the assent of the proper authorities without betraying her secret. A few years ago, a widow living near Whong-ching, while visiting at the house of her brother, fell in love with one of his

neighbors. Her brother as go-between brought about an agreement of marriage between the two persons themselves. Her father-in-law, however, ignoring an arrangement in which he had not been consulted, sold her to a miserable old man, who was able to pay a handsome sum of money for her. On hearing it, she ran away to the man of her choice. A law-suit followed; the two lovers and the brother were all severely beaten;—she mainly because still persisting, in the mandarin's presence, that she preferred the young man to the old. She was then taken off in triumph by the aged bridegroom, with the hearty approval of the law-abiding people generally. Of course her father-in-law, with the consent of her own relatives, had the rightful disposal of her!

The widow's children do not belong to her, but to their father's parents; and when she marries again, she cannot take them with her; or should they go, they cannot inherit the paternal estate. She is said to have "left the name," and ever after carries that stain upon her reputation. The sons of her second marriage cannot enter the lists at the competitive examinations,—while a man may have any number of wives successively, or all at once, without these disabilities to his children. Those whose mothers have contracted a second marriage, always speak of themselves as having been deserted,—or as having neither mother nor father.

But, notwithstanding the daughter-in-law occupies this inferior position, she has rights which no one may trample upon, provided she has relatives to maintain them. Helpless indeed, those unfortunates who, married into a despotic family, have no relatives to defend them, and are themselves unable to prosecute before the mandarins. The great majority have parents, brothers or cousins, whose very existence is a protection from unlimited cruelty. When disabled from disease, the husband's family is still under obligation to support the widow; but this is sometimes given so grudgingly, among the poorer classes, that her own friends in pity take it upon themselves. From ordinary abuse and the thousand petty oppressions of everyday life, there is no appeal; but when they become excessive,—when ill-treatment drives the young woman to attempt suicide, her family may interfere, unless the husband be the sole offender. For suffering inflicted by him, even to the taking of life, there is no redress; and a common grievance is, that others influence him to maltreat her, to an extent they seldom dare venture themselves. When however they do venture beyond a certain limit, her father, brother or other relative goes with some tried neighbor as mediator, to talk the matter over with the responsible party. Should he fail to secure a promise of amendment, or apology for the past, he collects a number of his friends, and goes to avenge the injury. If the

cruelty has been unprovoked, no matter how severely the guilty person is beaten, he rarely dares appeal to the mandarin for redress. If on the other hand, the woman was in the wrong, a lawsuit is frequently resorted to, and the magistrate decides whether her father's resentment was justifiable. Often both parties are condemned and publicly punished. If her mother-in-law or other female member of the family is to blame, the young woman's mother, aunts and cousins go in a body to avenge her wrongs.

I used to visit a house at *Kin-kya tswong* in the S. W. corner of this city. Old Mrs. *Wong* did not have a very amiable-looking countenance, but I never saw any displays of ill temper, and her daughter-in-law,—wife of her eldest son, always appeared, when I chanced to call there, to be contented. One day, however, for some trivial offence, the old woman got her younger son to beat his sister-in-law severely, inflicting serious wounds. Learning the circumstances, a band of young Mrs. Wong's female relatives (accompanied by several men, to see that no men interfered on the other side), came from their village ten miles distant, armed, not with shovels, tongs and broomsticks, but with the awls used in making shoes. The men remained at the street door, while the women went in and pricked old Mrs. Wong all over with their awls, taking care, however, not to inflict a mortal wound. She prosecuted them, having herself carried to the *yamun* on a litter, but the magistrate decided that the treatment of her daughter-in-law was not allowable, and she lost her suit. Why the young man who committed the deed was permitted to go unpunished, was perhaps owing to the fact that it was his mother's fight, not his own.

There is probably no restraint upon domestic oppression equal to the dread of suicide. This is often attempted, with the expectation that it will be frustrated; but when a woman has been married into a family far beneath her,—to a husband who is old, blind or deaf, or when, for any cause, she thinks her case is desperate beyond remedy, she hangs herself, jumps into a well, or takes poison. It is thus often a last resort to escape a miserable life, but is quite as frequently done in a fit of revengeful anger. She intends that her mother-in-law, or other offender, shall be brought to terms,—shall be made to repent keenly of her cruelty to her. She gloats upon thoughts of what a disturbance her death will create, pictures to herself the consternation that will fill all hearts, when they enter her room and find her dead,—the stern anger of her own father and brothers,—the settlement that will ensue,—the lawsuit her tormentor will be obliged to bear the heavy expenses of,—the grand funeral that will be exacted for the repose of her soul,—the probability that her mother-in-law or the whole family will be

compelled to follow her coffin as mourners, and the opportunity her ghost will have of inflicting all imaginable evils! Yes, she who has always been despised, will now be felt as a power for once,—and the deed is done,—she commits suicide.

Young widows who are too respectable to marry again, and who have sons, often become very wilful and exacting. Widowhood is in itself meritorious, and as year by year this merit accumulates, if she chooses to presume upon it, she may have her every wish gratified. When she reaches the age of fifty, she may by application, receive a sum of money from the emperor, to purchase an honorable board with her virtue inscribed upon it, to be placed over the front entrance of her dwelling. The memorial to the capital and other expenses attending the putting up of such a tablet however, are so great as to preclude all but the wealthy.

Here, where persons are betrothed in childhood, it naturally often occurs that the young man dies before the marriage is consummated. This opens almost the only field in China for a display of the romantic. The bereaved bride has probably never seen the young man to whom she is engaged, and is of course a stranger to that love, to which women in other lands, under similar circumstances, sometimes cling through life. But she has grown up with certain ideas of what is dutiful and virtuous, and decides to sacrifice herself. In the Peking Gazette of February 21st, 1873, is the following item :—*

"(4) The same official presents another supplementary petition in reference to the following case. Shuy-sang the Che-heen of Lae-yang heen has forwarded information that Sun-she the daughter of a scholar named Seun King-ling an inhabitant of his district, has from her earliest years been betrothed to a student named Chang Tsae-han, the son of Chang Hung-kew a resident in the same district. The marriage, however, never took place. In the fifth month of the sixth year of the present reign, the rebels, sneaking into that district caused disturbance, and Chang Tsae-han was killed in an engagement, while leading on a party of volunteers to attack them. On the retreat of the rebels, Sun-she, hearing of the death of her betrothed husband, was so grieved that she no longer desired to live. Her relations frequently advised her and endeavoured to comfort her; but she herself resolutely made a vow of perpetual virginity. On the third day of the ninth month of the present year, it will be five years since this girl has gone over to the family of the betrothed husband, to mourn for the deceased and to observe her vow. She has during this period acted with dutiful affection towards the mother of the deceased, and all her neighbours extol her virtue. The petitioner having examined into the matter, and finding all the particulars of the case to be correct, implores his Majesty to take it into his gracious consideration, and to confer a mark of distinction upon the girl. His Majesty grants the petition."

Similar cases are heard of all over China. A woman who died two or three years ago in this city, in the street south of Show-she-tze keu, was a notable instance. The young man to whom she was betrothed was drowned on his way from Kwan-tung, only three or four days before their appointed marriage, within sight of his native shore. The bereaved bride, at her own desire, was conveyed in due form to his

* Copied from "The North-China Daily News."

father's house, to discharge her duties to the living and dead. The tablet of the departed was placed before her, and always had food offered it before she herself partook. For thirty years she never crossed her threshold, and to the end of life abstained from all feasts and amusements; thus to the age of eighty living a secluded life of mourning, acquiring a store of merit that would command the praises of Heaven itself. Her case was presented to the emperor in her early widowhood, and to the time of her death she received a pension of fifty taels per annum.

In conclusion, though the picture I have drawn may seem very dark, it must not be supposed that there is no domestic happiness; —that there are no affectionate families among the Chinese. People do not all live strictly according to their creeds. There are patient, loving, considerate old men and women, who feel it a pleasure as well as a duty to make all around them happy and contented, who study, by gentle teaching and kind words to train, to correct and mould those under their authority; remembering, perhaps with peculiar tenderness, the young women who have broken their own family ties, to become dependent solely upon them;—mothers-in-law like Naomi making daughters-in-law like Ruth. Even such sometimes, owing to the stubborn subjects with which they have to deal, fail of their object, but some succeed; and happy home circles of several branches, and several generations are met with, dwelling together even in this heathen land.

M. F. C.

OPENING OF A NEW MISSION CHURCH.

ON Sunday, May 31st, 1874, a new mission church was consecrated by Bishop Russell in the *hien* city of Tsz-k'e.

This city lying to the westward of Ningpo at a distance of about twelve miles, traces its history back for about two thousand years; when under another name (勾章) and on a different site, it formed the capital of these districts; Ningpo itself, which has also changed sites since its foundation, having been, at that early date, under the jurisdiction of the original Tsz-k'e.

About five hundred years ago, it was moved from the south bank of the main river, to the north bank of the inner river, on which it now stands. Very soon after its first settlement, pirates from the sea (then only some ten miles distant), either Japanese or other marauders, ravaged it with fire and sword for four days. After the lapse of some years it was rebuilt, this time with walls and gates; and since then for

the long period of three or four hundred years, it is said to have remained in peace, nestling under its beautiful hills.

That calm was first broken by the vigorous and successful attack of the English, in the year 1842 under Sir Hugh Gough, on the entrenched camp of an army, raised to drive the foreigners out of the city of Ningpo, which was then in British possession. The remembrance of that battle, the bugles echoing amongst the closely circling hills, the rockets hissing over the devoted city, and then the headlong flight of the Chinese army, is still fresh in the minds of many of the citizens; and is one element which has helped to form the somewhat unfriendly character of the people.

The city, however, was uninjured at that time; and its peace and prosperity were shaken only for a day or two. Twenty years later, the T'ai-p'ing rebels marching on Ningpo, sacked and destroyed the city, notwithstanding the voluntary opening of the gates, and the abject submission of the inhabitants. When the T'ai-p'ing's were driven out of Ningpo in May, 1862, they passed Tsz-k'e in direst confusion; and the citizens assuming that they were in full retreat, shaved their heads and turned imperialists. The next day without warning, their treacherous foes taking heart crept back to the city, and finding the people with shaven heads, commenced a cruel massacre. The annual procession and evening sacrifice in memory of those who perished on that day, occurred the night before the opening of the new mission church. A third time the city was occupied by the T'ai-p'ings, on the occasion of their second inroad in October, 1862. It was then that General Ward leading his trained Chinese troops to the successful storming of the city, received his death-wound under the walls.

The city has never fully recovered from these calamities. The great temple outside the east gate, once the pride and glory of the whole hien, lies still desolate; and the fortunes of the rich families seem broken beyond hope of revival. The business parts of the city have been, however, rebuilt; and are lively and flourishing as of old; and possibly the population now is equal to fully one half of the original number. A tax census made before the T'ai-p'ing inroad, gave 26,200 families or from 60,000 to 80,000 inhabitants as the population of the city with a radius outside the walls of four *li*. The city is the seat of the hien magistrate, whose jurisdiction extends over a thickly-populated district, stretching in radii of from ten to twenty miles from this centre. It is a city of considerable literary reputation; and a Christian element here would exercise sure influence on the country round the walls.

The Church Missionary Society commenced work here more than

eighteen years ago. After encountering considerable opposition on the part of the gentry, the mission at length secured a small house; and with the exception of the interval of rebel occupation, Christian labour has been carried on uninterruptedly ever since. Much was done to conciliate the people by a dispensary, which Dr. McCartee of the American Presbyterian Mission kindly attended in the C. M. S. mission house for three months. The number of Christians is still small. About twenty have been baptized; and three sleep in tombs on the neighbouring hills, the first-fruits gathered into a safer fold.

In a city of this size, the necessity was long felt for a building, which should not merely suffice for the bare accommodation of the thirty men and women who form the usual Sunday congregation, but of a church comely enough to show Christian reverence for the Christian's God, and large enough to accomodate audiences who may press in to listen to daily preaching. Such a church has at length been erected. Through the kind help of the English congregations of the Church of England in Shanghai and Ningpo, supplemented by a small grant from the parent society, a building has been completed, capable of seating a hundred and twenty persons, and a mission house has been erected close to the church for the catechist's residence, with room for a boys' day-school. On the day of dedication, the church was filled morning and afternoon. The Christians from a neighbouring out-station joined the congregation; and twenty-five men and women received the Lord's supper.

The audience, containing about a hundred of the citizens besides the native Christians, listened attentively to an impressive sermon from the Bishop, in the course of which, glancing back at the events of his first visit to Tsz-k'e eighteen years before, and looking now on the orderly and respectful congregation filling the new church, he thanked God and took courage. In the afternoon, after the reading of the litany by the Bishop, and a sermon by the missionary in charge, the three Chinese catechists present spoke in turn to the congregation, whose interest scarcely flagged to the very close. A small sprinkling of the proud literati of the place was observed on both occasions. The church is built in semi-native style; but with appropriate internal fittings. It is situated on the main thoroughfare of the city.

The work in this place and in the populous neighbourhood is commended to the prayers of the readers of this magazine. God grant that soon the name of the city may become a reality. "Mercy stream" it is called (慈溪), from a legend of filial piety in ancient days. And now from this church as a central fountain, may the gospel, telling of God's eternal mercy in Christ Jesus, go forth as a fertilizing stream.

HYMN.

By the Ven. Archdeacon Gray.

O, God of heaven! to thee mine eyes
I raise in suppliant prayer:
O, let my weak petitions rise,
An acceptable sacrifice,
And lend thy listening ear.

My many sins, in mercy, hide,
Yea, wipe them from thy book:
O, let my heart be sanctified,
And for the sake of him, who died,
On me, in mercy, look.

O, with thy grace my heart inspire,
With peace my soul do fill:
Cause me thy wisdom to desire
To heavenly joys make me aspire,
Teach me thy holy will.

In ways of peace my footsteps lead,
Yea guide me safely on:
O, help me in each time of need,
Till from distress and dangers freed,
The victory be won.

And in the halls of joy above
I join with all the blest,
To magnify thy endless love,
And all the gracious blessings prove
Of that eternal rest.

O, God of heaven! while thus mine eyes
I raise in suppliant prayer,
O, let my weak petitions rise,
An acceptable sacrifice,
And lend a listening ear.

IN MEMORIAM.

IN the *Annual Report of the American Presbyterian Mission, Canton*, for the year closing with last September, there occurs this brief notice of one who had gone from our midst to be forever with the Lord:—

"Just after the close of the [Mission] year, we were called to mourn the death of Mrs. Happer, after a long and painful illness. Her end was peace, and we do not mourn as those without hope. She has entered into rest, after months of pain and patient waiting. She poured out the precious ointment of self-sacrifice. Although she was not permitted to realize the hope of a long missionary life, we may well say of her, as our Lord said of Mary: *She hath done what she could.*"

In carrying out a wish which others have expressed, the writer is also doing that which is grateful to his own feelings, in placing upon permanent record a somewhat more extended notice, of one who in life was greatly esteemed and loved, and in death much lamented.

The particulars of Mrs. Happer's life, before she came to China, are briefly given in the following extract from a letter written by her husband, shortly after her death:—

"She was a child of the covenant. Her father was long an influential elder in the Montours church, presbytery of Pittsburg. She was converted very early in life, and gave herself to teaching during a period of some twenty years, successively at Johnstown, Canonsburg, Steubenville, Hollidaysburg, Academia, Perryville and Bloomfield. She was an active and working member in the church, wherever her lot was cast; and there are many in all these places who will lament her death."

In addition to this it may be mentioned, that Miss Elliott was the youngest of quite a large family, and often dwelt with much satisfaction, upon the thought that they were all the followers of Christ, and would be gathered an unbroken band in heaven. In teaching, the spiritual welfare of her scholars was an object always near to her heart.

Nor were her prayers and labors unrewarded, for a salutary religious influence was manifestly felt in all the schools with which she was connected.

In January 1870, she arrived in China, as the wife of Rev. A. P. Happer, D. D., to enter upon a new sphere of labor, and, as it proved, of patient suffering. For the first few months, she visited the schools for girls, and by means of an interpreter, labored directly in mission work, until failing strength made it necessary for her to confine her efforts mainly to the home circle, and the children who had there been brought under her care. No one knows better than they her Christian faithfulness in instructing them, and the tender interest which she took in all that concerned their welfare in time, and especially their welfare in eternity. Her heart was made to rejoice in seeing all, who had not already done so, make a public profession of the religion of Christ. They may well rise up and call her blessed.

Though prevented, by bodily weakness, from engaging in efforts, which she would gladly have undertaken, her heart, to the end of life, was none the less warmly interested in the work of the mission, and her associates had always the valuable aid of her earnest sympathy, her judicious counsels, and her fervent prayers.

Among the prominent traits of her character, her friends will easily recall the following. There was a quiet dignity of manner, founded upon genuine worth, which, while not in the least repelling, commanded respect in whatever circle she enterd. Added to this, there was such kindness of feeling on her part towards every one she met, that whether expressed in words or not, they were sure to know it; and still farther, it took no long acquaintance to discover, that what most deeply interested her, in regard to her friends, was their spiritual well-being. Far beyond the words she spoke was her influence felt; for the deep under-current of her life was connected with the eternal world. You felt, and could not help feeling, that she was in a peculiar degree, one whose life was hid with Christ in God. The world took knowledge of her that she had been with Jesus. It is scarcely necessary to add to this, that her heart went out with special affection towards all who loved the Lord JesusChrist in sincerity, by whatever name they might be called.

Another very marked feature of her character, was her firm belief in the power of prayer, manifested by her constant practice. Fervently and constantly she prayed for herself, prayed for her family, prayed for her friends, prayed for the church, prayed for the perishing heathen, prayed too in the firm faith that she was praying to Him who is both the hearer and the *answerer* of prayer. Unknown, at the time, to any but her God, she selected particular individuals as objects of her daily prayers, until they should be converted, and one after another she saw many of them brought into the fold of Christ.

But she was not satisfied with praying alone. She was no less a believer in following up prayer by faithful effort. Most of those for whom she was praying, were those for whom others were praying and laboring as well; but she could not feel satisfied that *her* duty was performed, without sending for them from time to time, and by means of an interpreter, making known to them the messages which God might

move her heart to give. And so in the midst of much suffering, long and patiently borne, her life was all the time bearing precious fruit, until God called her to go up higher.

In the latter part of the summer of 1873, she had gone to Swatow, hoping to be benefitted by the change. Kind friends did everything possible for her comfort, but at length it became manifest that her frail tabernacle was soon to give way, and then she longed to go back to Canton. Every circumstance combined to favor her return, and this, as she said with much emphasis, was "all in answer to prayer." On the 3d of October, with tottering steps she re-entered her home on earth, and on the 10th of the same month, the Saviour gave her glad welcome to her home in heaven. And who can doubt that his words of welcome were these: "Well done good and faithful servant: enter thou into the joy of thy Lord."

She had often hoped that she might know when death was near, to give parting messages to friends; but this hope was not realized, as she was hardly conscious during the last day of her life. But such messages in her case were little needed, as she had long before made every preparation, and was ready when the Master came.

Numerous friends,—missionaries, members of the foreign community, and Chinese,—came to render their tribute of esteem and affection, and look once more upon her who was now resting so peacefully in death. And surely as they gazed, they felt the power of a godly life. Many Chinese said that "they had always been afraid to come near the dead, but that they were *not afraid to see Mrs. Happer.*"

Being dead she yet speaketh. "And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them." Tenderly were the last offices of love performed. Subdued voices, around her grave, sang that beautiful song:—

"Shall we gather at the river
Where bright angel feet have trod;
With its crystal tide forever
Flowing by the throne of God."

All hearts joined with the voice which led in prayer, and then we left her quietly sleeping until the resurrection of the final day.

H. V. N.

LINES WRITTEN IN MEMORY OF MRS. HAPPER.

October 10th, 1873.

When the bright morning sun
Looked through the eastern gates, waking the earth
From night's repose to busy life again,
There came a messenger from Heaven, the silver cord
Was loosened, and the soul of one we loved
Wakened to life immortal.

Not unheeded he came, we *felt* his footsteps near,
And saw his touch was chilling heart and brain,
Stealing the light of love and recognition from the eye,
And crushing from our hearts, the hope
That would have lingered there.

Now all is past.
Earth's weariness, and pain, and suffering ended,
She is *safe at Home*. We look through blinding tears
Upon the cold still face, so peaceful in its quiet sleep;
We cannot wish her back again. Ah no!
The tears like rain-drops falling now are not for her;
We joy to think that Heaven's own light
Is shining on her pathway. She has entered
Through the gates into the city of the blest,
And while with tearful eyes and trembling lips
We whisper "She has *gone*," the angels say
"Another one has *come* to join our happy throng,
And wake anew the song the ransomed sing."
Our thoughts that fain would follow her
Up to the throne, turn at Heaven's portals
And come back, to linger round the lifeless form.
T'is all that earth can claim, all that is left us now,
With tender loving care to robe for its last sleep,
The precious dust.

Bring flowers, love's last offering,
Wreath's that affection's hand has twined,
Pure spotless flowers, fit emblems of a life,
Not sinless, but whose sins are all forgiven,
Washed white in Jesus' blood.

Oh precious Faith!
That looks beyond the darkness of to-day,
And sees the cross with Heaven's glory crowned.
Oh blessed Hope of immortality and life!
That clasps "the anchor *safe* within the vail."
Oh Love divine that pardons all our sins,
And bids the weary earth-worn heart
Come *Home* and *rest in Heaven!*

Rest loved one with the sainted dead;
For thee to-day are falling fast the tears
Of China's daughters. For them how often
Thine have fallen! Now God's own hand
Will wipe thy tears away, and all thy prayers
Be changed to glad thanksgivings.
Thou hast left for them and us a precious legacy,—
Thy love and prayers, the memory of a life
Of faith and trust. So many years
Of useful labor for the Master; then the *cross*,—
Long months of weary, patient suffering.
Now the *crown*, thy Saviour's welcome
And the bliss of Heaven *thine evermore*.

H.

Correspondence.

TO THE EDITOR OF THE "CHINESE RECORDER."

DEAR SIR,—

I was glad to welcome again the "Chinese Recorder," and wish for it a career as continued and prosperous as its field is wide and inviting.

. . . . . .

We have glad tidings to give you from the Chinese in this region. During the last two months sixty-seven have been baptized and added to the four churches under my care. A new church of thirty-four members has recently been organized, and is now engaged in building a chapel with its own money; one church is supporting its own pastor; a third church is supporting its preacher in part, and we have still twenty or thirty applicants for baptism. These men are mostly from the garden regions in the country, two or three days from Bangkok,—men born in China and now living with their families in a quiet and industrious manner in this country. God is now moving upon the minds of the people here in an unwonted manner.

I am, etc.,

BANGKOK (*Siam*), *August* 1, 1874. WILLIAM DEAN.

TO THE EDITOR OF THE "CHINESE RECORDER."

DEAR SIR,—

In my paper on Medical Missions (page 144) it is stated that the new London Missionary Society's hospital at Hankow cost "about Tls. 4000;" and that "the whole" sum was subscribed by natives and foreigners on the spot. I am requested to state that towards that sum the London Missionary Society itself made a grant of Tls. 800.

I am, dear Sir,

Yours truly,

HANKOW, *August* 12, 1874. WM. SCARBOROUGH.

Missionary News.

SHANGHAE.—In the compound of the Rev. J. W. Lambuth of the Southern American Methodist Mission, a small chapel is now in process of erection, which he hopes to have publicly opened on Sunday, September 13th. It will seat comfortably a hundred and twenty persons. The need of such a building has long been felt, and when finished, it will no doubt be a cause of much thankfulness, especially among the native members of the church, who have from the first taken a great interest in the erection. The building will cost about $750; towards which native Christians have contributed $65, about half of that being from members of the same mission church. A native who is not a Christian gave $10, and the native

members of other churches have aided in the work. Friends in other parts of China have contributed, and it is hoped that soon the whole sum will be raised.

In a few days, Mr. Lambuth intends laying the foundation of a small building in the same compound, which, when finished, will be known as the "Women's Reading Room," and will cost about $100. The work among the women here alluded to has been in progress for some months, and has proved so encouraging as to make it necessary to have a house erected for that special object. From ten to fifteen women are brought in three times a week, who either bring their work, or have work provided for them; and for two hours they listen to Bible women, who read and explain the Scriptures and tracts, after which the meeting is closed with prayer. Many of these women have been induced to attend worship on Sundays, and some are learning to read. On Wednesday there is a women's prayer meeting, in which the girls' school joins. On Friday there is a general prayer meeting. There are also morning and evening services open to the public.

Mr. Lambuth feels greatly encouraged in his work in Shanghae and other places. He has handed us the following note, which will no doubt be read with interest:—"A Chinese physician from Sung-kong, with whom I was acquainted some fifteen years since, and who then lived in Shanghai, came to see me about a month ago, but being absent in the country, I did not meet him. Calling several times and failing to see me, he left a note with Mrs. L. earnestly entreating me to go and open places for preaching the gospel, in four or five cities where he is engaged in dispensing medicine. His son has since called, and says his father expressed an earnest wish that I should go and see him. I have not attended to this call, on account of pressing work in Shanghai, but it shall not be neglected."

Rev. J. H. and Mrs. Taylor, with four children of the Rev. J. McCarthy, Mr. and Mrs. Rudland and three children from Wăn-chow, all of the China Inland Mission, left this port by the M. M. steamer *Anadyr*, on August 30, *en route* for England.

Although not strictly a missionary matter, yet believing it to be patronized by almost or all the missionaries in China, we shall be excused briefly noticing under this head, the Shanghae Temperance Society. This useful institution, which has been in existence for about two years and a half, has proved successful almost beyond the anticipations of the original promoters. The encouraging prospect derived from the first year's experience, has induced the managers to rent very much more extensive premises in the Hankow Road, which were opened to the public on June 11. We call special attention to the advantages of the institution, as affording comfortable board and lodging at reasonable rates, being at the same time a refuge from the snares that beset our settlement. Special inducements are offered to seamen visiting the port. Provision is made for the mental and intellectual, as well as the bodily wants, including a library of 800 volumes, a reading room furnished with newspapers and periodicals; public gatherings twice a month for readings, singing, addresses &c.; concerts from time to time, and various other amusements being provided on the premises. It is satisfactory to know that these benefits are largely availed of. As a gratifying proof of the success of the establishment, we are glad to state that a branch hall was opened at Hongkew on August 22, about two miles to the north of the parent institution, and in the neighbourhood of the wharves,—a fair field for its philanthropic influence.

With a view to the promotion of spiritual vitality in the community, and to raise the standard of Christian life, a daily prayer meeting was commenced in a room of the Temperance Hall in Hankow Road on July 16; and has been continued since then from 6 to 7 p.m. Wednesdays and Sundays excepted, on which days kindred services are held elsewhere.

* * *

Hangchow.—We observe in the *Southern Presbyterian* of June 18th, that the General Assembly of the Presbyterian Church (South) in the United States, during its recent session at Columbus, Mississippi, organized the Presbytery of Hangchow; including all the members of the mission now in China, viz: Revs. M. H. Houston J. L. Stewart, B. Helm, H. C. DuBose, and J. W. Davis.

The members of the above Mission in this city now occupy the land ceded last year by the officials of Chekiang province, in consideration of the property that was held by the Mission on the *Ch'ing-hwang shan*, "the city hill" being given up. The new site has a double frontage, one front being on the main street of the city. On this land the mission has erected two school-houses, one for a boys', the other for a girls' boarding-school, two dwelling-houses, two chapels,—one a street chapel and one for Christian worship, and a house for a native assistant. Of the buildings on the hill relinquished by the mission, one, a boys' school-house, has been pulled down by order of the officials. This is the building which was alleged to have injured the *feng-shuy* of the Fantai's *yamun*. Another and larger building has thus far been allowed to stand. When the missionaries vacated these premises, they were told by the officials who acted as commissioners in the business, that it was the intention of the Fantai to convert the building and its grounds into a place for public recreation. It was afterwards stated that the Fantai, on inspecting the premises, concluded that the expense involved in making the change would be too great. At present the house is unaltered, and is perhaps, the first foreign house ever owned by Chinese in the interior.

The Rev. A. Elwin, with Mrs. Elwin and family, of the Church of England Mission, left lately for a visit to England on account of health. They took passage in the *Hector*, which sailed from Shanghae on August 29th.

* * *

Ningpo.—The Rev. Robert Swallow, from England, arrived at this port on August 7th, as a member of the English United Methodist Free Church Mission.

The Rev. S. A. Davenport, M. D. who arrived here last December, as medical missionary, in connection with the American Presbyterian Mission, has found it necessary to return to the United States, in consequence of family affliction. He left Shanghae on the 21st of July by the *Golden Age*, and we understand it is probable he will not renew his labours in China.

* * *

Kewkeang.—The wife and family of the Rev. J. E. Cardwell, of the China Inland Mission left on the 20th June by the *Japan* for England on account of health. Mr. Cardwell accompanied them on the way as far as Singapore, and returned to his station at Kewkeang in the early part of August.

The Rev. J. Ing and family, of the American Methodist Episcopal Mission, left about the middle of August, for a visit to the United States. They will probably leave Shanghai *en route* for San Francisco in the course of a month or so.

* * *

Peking.—By a circular note from

Mr. P. R. Hunt of the American Mission Press, in this city, we learn that the Old Testament in the mandarin colloquial (translated we believe by Rev. J. Schereschewsky), is printed as far as Esther, and is to be issued as the first of two volumes, into which the entire work will be divided. The price for the first volume is, according to binding, $1.60 or $1.45. The entire work is estimated to cost, well bound, about $2.50. We know enquiries have been frequently made by missionaries for the Old Testament in the mandarin dialect, and are glad to find that there is now an opportunity of gratifying their desires.

* * *

CHEFOO.—The synod of the American Presbyterian Mission was convened this year at this port, and held a series of meetings from August 6th to August 14th inclusive, at which questions of the highest interest were discussed. The members of synod present were: Rev. J. L. Nevius, D.D. and Rev. H. Corbett of Chefoo; Rev. C. R. Mills, Rev. C. W. Mateer, and Rev. J. F. Crossette from Tungchow; Rev. J. S. McIlvaine from Tsinan; Rev. W. A. P. Martin, D.D. LL.D., Rev. J. L. Whiting and Rev. D. C. McCoy from Peking; Rev. G. F. Fitch and Rev. W. S. Holt from Shanghae; Rev. J. Butler from Ningpo; Rev. S. Dodd and Rev. D. N. Lyon from Hangchow; and Rev. H. V. Noyes from Canton. There were present also the following delegates and visitors from other missions: — Rev. A. Williamson, LL.D. and W. A. Henderson, L. R. C. S. & P. Ed. of the United Presbyterian Church Mission at Chefoo, and Rev. J. Ross of the same mission from New-chwang, Rev. J. B. Hartwell of the American Southern Baptist Mission at Chefoo, and Rev. T. Richard, of the English Baptist Mission at Chefoo, Rev. E. Barrett of the London Mission, from Shanghae; Rev. B. Helm, of the Southern American Presbyterian Mission from Hangchow, and Rev. R. Gordon, of the English Presbyterian Mission from Amoy. We understand a full report of the proceedings of synod will be published separately at the American Presbyterian Mission Press. At the fifth general conference, it was unanimously agreed, that it was highly desirable there should be a general convention of all Protestant missionaries in China, in character somewhat resembling the convention which had met at Allahabad in India. The Revs. Dr. Williamson, Dr. Nevius and Mr. Hartwell were appointed a local committee to correspond with all the Protestant missionaries in China, as to the desirability of a general convention, the most suitable place and time of meeting, and all consequent arrangements.

REV. L. W. Eckard and family of the American Presbyterian Mission left for the United States on July 15, on account of of Mrs. Eckard's health. We believe they have it in view to return.

* * *

JAPAN. YOKOHAMA.—In reference to the progress of Christian work in that neighbourhood, we are authorized to state that the Rev. H. Loomis, of the American Presbyterian Mission opened a new place for preaching on August 10th, and expects to organize a church of about twenty members on the 1st of September.

FROM another source we are informed, that there is a general desire among the Japanese converts to form an organization which shall be purely Japanese, the only distinctive appellation being the "Church of Christ." The simple statement, as communicated to us, certainly implies an unwonted vitality in recent converts; and if, as we have no reason to doubt, it is an emanation of that spirit of love and unity, distinctive of the

gospel, we rejoice to think that our missionary brethren in Japan will, by their generous sympathy, be forward to aid in building up this cause of unsectarian Christianity; and believe that the reflex influence may work for good in wearing down the lines of division which are gradually becoming effaced in older sections of the church. We wait for further light on this interesting subject.

* * *

GREAT BRITAIN. ORDINATION OF MISSIONARIES TO CHINA.—The Free Church Presbytery of Glasgow met in Free St. Matthew's Church, for the purpose of ordaining Messrs. Gibson and Barclay as missionaries to China for the English Presbyterian Church. The ordination service in Glasgow was a deeply interesting one. Principal Fairbairn preached an able discourse from the text "They that sow in tears shall reap in joy," and after putting the usual questions, he proceeded to ordain the two young men in one act, laying a hand on the head of each. Dr. Andrew Bonar then addressed the missionaries in a singularly powerful and happy strain. He congratulated them upon the stimulus which they would have in China from the thought that if they did not preach to those with whom they came in contact no one else would. China was represented on the occasion by the Rev. George Smith, of Swatow, and the Rev. W. Macgregor, of Amoy, who made interesting statements regarding the field of the mission. The occasion was an unusually interesting one, and notwithstatnding the absence at this season of many who would have been there, the large church was nearly filled, and there was a large attendance of the presbytery. The destination of Mr. Gibson is Swatow, and that of Mr. Barclay Formosa.—(*London and China Express*, July 10.)

LONDON. On June 26th the chapel of the Society for the Propagation of the Gospel in Foreign Parts was the scene of one of those impressive services with which this society is wont to send forth her missionaries to the ends of the earth. At 10 o'clock the building was filled with the personal friends of two missionaries about to be sent to China by this society. Amongst others were the recently consecrated Bishop Burdon of Victoria, the aged Bishop of Newfoundland, the Rev. G. H. Wilkinson, the Rev. W. Cadman, and the Rev. H. Rowley, Organizing Secretary for London. The special service for the "Missionary Farewell," compiled by the society, was conducted by the secretary, the Rev. W. T. Bullock, after which the Holy Communion was celebrated by the Bishop of Melbourne, who had been selected to give the parting address. His lordship, after commending the wisdom of the society, in appointing such a gathering in the absence of any authorized service, specially commended the life of the great apostle to the Gentiles as a pattern for the missionaries now going to China: (1) In his marvellous sympathy, (2) in his inflexible integrity and unswerving adherence to the truth, (3) in his strict self-government; and lastly, he exhorted them, as they were sent not singly but together, to be in all things a help and not a hindrance to one another. At the close of the service many friends pressed round to give a last shake of the hand and bid a hearty "God speed" to the Rev. C. P. Scott and the Rev. M. Greenwood, who leave Liverpool this week for New York and San Francisco, *en route* for Chefoo.—(*London and China Express*, July 3.)

* * *

UNITED STATES.—By a paragraph in the *Herald and Presbyter* of June 24, we see that Miss M. R. Sellers, has been appointed by The Woman's Foreign Missionary Society, to the mission work in Ningpo, and expected to leave San Francisco on the 13th of August.

Notices of Recent Publications.

A Syllabic Dictionary of the Chinese Language; arranged according to the Wu-fang Yuen Yin, with the pronunciation of the characters as heard in Peking, Canton, Amoy and Shanghai. By S. Wells Williams, LL. D. Shanghai: American Presbyterian Mission Press. 1874.

PROBABLY the highest tribute of commendation we could pay to the above work, would be the simple publication of the title, unaccompanied by further remark. It has been long looked for, and many have been the enquiries as to when it would make its appearance. The name of Dr. Williams is a sufficient passport to its general admission into public favour. The student is here presented with the result of eleven years labour during the intervals of official duties of one of the most competent authorities in this department.

Dr. Williams has no senior in the missionary field in China; and we almost envy the man who can look back through the vista of forty years' service, and thank God for the progress he has been permitted to see. Speaking of his literary labours, he remarks;—"The stimulus to past effort, and the hope that it would not be in vain, both sprang from the desire to aid the labors of those who are imparting truth in any branch to the sons of Han, especially those religious and scientific truths whose acquisition and practice can alone Christianize and elevate them."

A retrospect of some of the past efforts of the author in the same department, will shew that the present volume is far from being the work of a novice. So early as 1844, he published "An English and Chinese Vocabulary in the Court Dialect." This was a very useful little book, and was eagerly sought after; but it has long been out of print. His "Tonic Dictionary of the Chinese Language in the Canton Dialect," published in 1856, was still more popular, and the few remaining copies are offered at greatly enhanced prices.

The new work commends itself at first sight by the attractive form of the page; but on a more mature examination, our first-sight prepossession is superseded by impressions of a higher order. Looking through the bulky volume we recognize—the wide range of information which the author has made his own, in the course of his protracted residence in the empire,—and the careful hand that refuses to insert an erroneous definition merely because it has been used by his predecessors.

It is the fate of a conscientious lexicographer, to be very much lost sight of behind his labours. The experience he may possess,—the time and trouble he spends in identifying a phrase or verifying a definition,—the pains it may have cost to determine an etymology, to fix an orthography or give a reliable decision as to the form of a character,—the care he takes to point out the numerous synonyms and variants, as also to warn the student against incorrect forms and other tantalizing seductions;—all these are for the greater part invisible to the public, who only know or care about the result. On such points Dr. Williams has a right to be looked up to as an authority; and we venture to say that the volume before us is one of the most important guides to the Chinese language and literature that has yet appeared; if indeed it is not entitled to the very first rank.

The profusion of illustrative phrases found under the greater portion of the characters, give a special value to the work; for the student of Chinese soon becomes conscious, how materially the meaning of most characters are modified by the combination in which they stand.

The difficult question of orthography is faced with commendable courage. When we find different writers of the same nationality, expressing the pronunciation of 大人 for instance, one by *tadge-in* and another by *ta-jin*; or for 大安 one giving *tar-garn* and another *ta-ngan*;—and all intended to represent the same dialect;—when we consider moreover that a proportionate diversity may and probably does obtain for every one of the numerous dialects for which any orthography has yet been attempted; and that each of these dialects has been studied without reference to any other; in view of such facts we are strongly impressed with the importance of Dr. Williams' initial attempt to unify the orthography of the various dialects. The real significance of this phonographic feat may escape the appreciation it deserves, from the unostentatious matter-of-fact way in which it is spoken of. The author says:—"In this Dictionary, an attempt has been made to apply one system of spelling to five different dialects; and though the result has not been entirely satisfactory, it has shewn that the discrepancies can be reduced to something like a classification, and their vowels and diphthongs assimilated much more than has hitherto been supposed possible." It is obvious that no system of orthography can absolutely represent a dialect; but it is equally clear that a scheme may be devised by which the sounds of all the dialects may be conventionally represented by a uniform scale of symbols. Any system of spelling that leaves this out of view is, we conceive, in so far imperfect and unsatisfactory. We are very glad therefore to point out this, which we believe to be the first step in a right direction. The mandarin dialect is the standard used, but the sounds in the dialects of Canton, Swatow, Amoy, Fuhchow, Shanghae and Chefoo all reduced to one phonic scale are attached to each syllable. A very important addition to this part, especially to the student of history, is the old sounds of the language. These are given on the authority of Mr. Edkins (and we could have no higher), who adds a section explanatory of the method and sources whence his results are obtained. From this we learn that they are probably not more than twelve centuries old.

The Introduction, in eight sections, is replete with information of a special kind, on—The Mandarin dialect.—System of Orthography,—Aspirates,—Tones,—Old Sounds of the characters,—Range of Dialects,—Radicals,—and Primitives. Opinions are much divided among European students of the language, as to the utility of studying the characters, and this diversity prevails more especially during their earlier years. On this question therefore it will not be irrelevant to quote the opinion of Dr. Williams,—not given in a controversial spirit, but with the quiet consciousness of an axiom. He says:—*No one who means to read and talk Chinese can avoid the drudgery of learning the characters.* We are really dong a service to our younger brethren by calling their attention to this point.

The two elaborate lists given in the Introduction may form a guide to the beginner that will greatly facilitate his progress. It is well known that nearly every character in the language is formed of two parts, which for convenience we term the *Radical* and the *Primitive*. This is no modern classification, the system dating back at least as early

as A. D. 100. The number of radicals or keys has varied from 540 the earliest we know of, to 214, the number now in universal use. These radicals are really an approximation to a scientific classification, each one representing some general idea, such as heaven, earth, sun, moon, the elements, natural families in the animal, vegetable and mineral kingdoms, &c., and nearly every character will be found to have some connection in meaning (it may be often latent and remote) with the radical that enters into its composition. The part of the character remaining after the radical is removed, we term the primitive, and the greater part of these are phonetics; *i. e.* their pronunciation approximates to that of the characters into which they enter.

The laborious work of analyzing the Kang-he dictionary from this point of view was performed by Dr. Marshman, who found that 4081 characters or about a tenth of the whole were actually primitives. By striking out those however, which only enter into one or two combinations or obsolete forms, the number of primitives may be pared down to 1040, which is all that is practically necessary. This is the number given by Dr. Williams, with a vast mass of pertinent remarks under the respective symbols.

After what we have said, it is needless to enlarge on the importance of a familiarity with these two lists. For those whose memories are not above the average retentive, we would recommend to copy them out on two sheets as a *vade mecum* for the study table; while a reference to the judicious observations of our author, will form a never-failing source of profitable suggestions.

In making these remarks, we feel that the work does not stand in need of our recommendation. We congratulate the author on the completion of his arduous undertaking, and on the extensive circulation which we are confident it will attain. May it be second only to his "Middle Kingdom."

We must not conclude without noticing the very creditable typographical execution of the volume. With all the appliances of modern art, we doubt whether there are many establishments in Europe or America, that would have turned out a more satisfactory work.

Grammaire de la langue Mandchou. Par Lucien Adam, Membre titulaire de l'Academie de Stanislas. Paris, Maisonneuve et Cie., Libraires-editeurs, 15, Quai Voltaire, 1873.

Mr. Adams is a student of philology, and has resolved to give to the public the result of his investigations. The comparatively neglected family of Turanian languages form his speciality; and the line of research he has marked out for himself indicates a thoroughness of purpose, which ought surely to bear good fruit. In the following remarks he shows that he has made some progress towards the frame of mind that should animate the true votary of science:—"The pleasure one experiences, in rising to the knowledge of first principles, the brevity of life and the desire to be ranked among the masters, are in reality, so many obstacles to the advancement of science. We move too fast; hence, the number of unfounded assertions and systems which cannot withstand the shock of subsequent discoveries. If we would be true workers in the cause of progress, we must be less hasty and less ambitious, more patient and more humble." In his earlier days of study he tells us it was his intention to issue a Turanian comparative grammar; but

on a more mature knowledge of his subject, such an undertaking appeared a grave temerity, which he resolved to postpone tell he had patiently studied the principal idioms; convinced that in constructing an edifice it is necessary to begin at the base; and that kindred workers will accept certain facts, analyzed and orderly arranged, much more readily than mere hasty generalizations. He has accordingly commenced his studies with the Tungusic group, and has selected the Manchu as the most important dialect of that group.

It is true the Manchu is hastening on to the condition of an obsolete tongue; but to the philologist no language is obsolete; and frequently the dead languages form most important links in tracing the process of growth and change in living forms of speech. The Manchu however is still the court language of China, and though the range of its employment among the people is contracting from year to year, yet we must remember that it is the medium in which most official documents at Peking are issued,—that it is the diplomatic language of the Kalkas Mongols with China,—that it is taught in the colleges in Peking,—and that there is a considerable body of literature in the language. The latter indeed, consists almost entirely of translations from the Chinese; but it is just that fact, that gives it an importance to the student of Chinese; and while we may demur to the lofty pretensions put forth on its behalf by the early missionaries, the fact remains, that it is one of the languages of easiest acquirement; and for those who aim at a critical knowledge of the literature of China, it may be said that the Manchu translations form a highly important auxiliary to that end. Mr. Adams' grammar indicates an intimate acquaintance with the structure and genius of the language; but we cannot say that it is written with a special view to the requirements of the learner. For a simple introduction to the study, we know nothing preferable to the little work of Conon von Gabelentz.* For a scientific analysis of the language, preparatory to a right appreciation of its true position among the surrounding members of the same family, the work of Mr. Adams is remarkably suggestive. Holding an intermediate place between the highly inflected languages of the west and the non-inflected languages of the east, the peculiar development of the Manchu is a subject of special interest. The extensive prevalence of the onomotopœia, the vocalic harmony and the absence of the prefix are among the most salient characteristics. It is quite possible to acquire a knowledge of the language by this treatise, especially as the author devotes a section at the end to a detailed analysis of Manchu texts, followed by an alphabetic list of roots and their principal derivatives. Like Gaubil and Von Gabelentz, he does not give the Manchu character throughout; but for his purpose, the Latin character is in fact preferable.

* *Elémens de la Grammaire Mandchoue*, par H. Conon de la Gabelentz. Altenbourg, 1832.

Revue Bibliographique de Philologie et d'Histoire. Recueil mensuel publié par la librairie Ernest Leroux. No. 1.—15 Mai 1874. Paris, Ernest Leroux, éditeur, Libraire des Sociétés Asiatiques de Paris, de Calcutta, de Newhaven (Etats-unis), de Shanghai (Chine). 28, Rue Bonaparte, 1874.

This is the first number of a new serial, of the same class as *Trübner's American and Oriental Literary Record.* The editor promises to give special attention to oriental subjects, and announces a catalogue of a fine collection of books relating to China.

Translation of a letter from Rev. Li Yu-mi, Presiding Elder of the Hok-ch'iang District, in connection with the Methodist Episcopal Mission at Foochow.

THE letter here referred to, having been printed and circulated in English, may be supposed to invite attention. The translator and publisher no doubt was actuated mainly, if not wholly, by a desire to communicate important and encouraging information. The writer of this brief notice accepts his effort as such, and so begs to thank him sincerely and heartily for it. Every one interested in mission work must rejoice in every sign of progress; and nothing can rejoice him more than the evidence that there is in any quarter and in any degree, among native Christians, a yearning for a higher and better life. For this many a missionary

"Long has sought,
And mourned because he found it not."

The writer does not mean to say, or intimate, that there has not been in mission work generally evidence of progress; still the evidence which one loves best to see,—a growing tenderness of conscience, hatred to sin, love for truth and holiness,—among converts, has come so far short of what missionaries have desired and expected, that it is probably no exaggeration to say, this has been one of their greatest and sorest trials. Indeed, some have had so much anxiety and distress on this subject, that they have been well nigh discouraged; and they might possibly have despaired of and abandoned their work, had they not been led to a fuller examination and a better understanding of the ground of their expectation. A larger acquaintance with the Bible, with human nature, and with the history of human progress, has convinced them that to expect converts from paganism, surrounded by pagan associates, and pagan influences, to rise at once, or very soon, to a high standard of Christian life, is unreasonable. But this discovery, while it has served to modify their expectation, could not serve to repress their longing. They have still sighed and cried for a higher type of Christian character among their converts. To such the statements contained in the above-named letter will be as cold water to a thirsty soul, and as good news from a far country.

But that which will especially interest and encourage them in the experience of this good brother, as here described, will be, not so much the fact that he sought, and as he thinks found, complete sanctification, as the fact that he really felt his need of, and earnestly sought, sanctification at all, —that his sins and imperfections were to him a burden, and a burden which he longed to lay down. It is this panting of the soul after God,—this hungering and thirsting after truth and righteousness,—that one desires to see in converts, more than any special attainments of faith, of peace, or of joy, which they may appear to have made. An old warrior in reviewing the troops which he is to lead to battle, will be infinitely more anxious to ascertain the spirit that animates them, than the graces that adorn them. He may be told of their many and excellent qualities; but what he first and most of all wishes to know is: are they true and loyal? Can they be relied upon in hard places? In a word, will they "stand fire," when that fire is full of death? He will be satisfied if he can be assured of this. So it is with us and our converts here. What concerns us first and most of all to know is, not whether they have already attained, or are already perfect, but whether they are following after, if that they may apprehend that for which they have been apprehended of

Christ Jesus. Has the Spirit of God begun in them his gracious work? Are they Christ's; and are they following him for love's sake? Have they commenced the conflict with sin; and will they fight it out to the last? If we can be assured of this, we ought to rejoice and take courage, even though they are weak, and often erring.

Now we have I think, in the experience of the brother here referred to, and that of others associated with him,—in the dissatisfaction with their past attainments, in their longings for a higher and better life,—just the evidence needed for this assurance. May a deeper feeling of this kind soon fall upon all our missions, and work itself into the heart of every convert, drawing him nearer and still nearer to Jesus, the soul's refuge and rest.

Our brother's talk, about "perfect peace," "perfect joy," "perfect holiness," "immediately being fully sanctified," etc. we may possibly not fully understand; and so we will not venture to criticise it. It strikes us, however, that if he means to intimate that Christians, in obtaining the grace which he describes, are in any way removed from the Christian conflict,—that they have not still to battle with their ignorance, their passions, and the power of temptation, through the force of which they are often led astray, he is much mistaken. To the Christian there is no rest from conflict on this side of heaven; and there is no day during that conflict when he has not occasion to confess his sins, and pray for grace to overcome them.

(We have not seen the letter referred to in the above remarks, which have been forwarded to us by an esteemed correspondent. *Ed.*)

That Goodly Mountain and Lebanon, by Thomas Jenner, London: Hamilton, Adams, & Co., Paternoster Row. 1873.

Some of our readers will recognize the name of the author of this little volume, as that of a warm friend to Christian missions, and especially to the China Mission. The book is a simple narrative of a six-weeks summer tour from England to the Holy Land, *via* Egypt. From Joppa, the writer passed on to Jerusalem, Mounts Gerizim, Ebal and Tabor, past Hermon to Damascus. Thence crossing the Anti-libanus and Lebanon ranges he reached the port of Beyrout, sailed southward along the coast of Palestine, and reaching Alexandria retraced his homeward route. We cease to feel surprised at the amount of travel that can be accomplished in a limited time with the advantage of modern appliances. The narrative of the journey is given in a simple but attractive style. It is not that there is anything specially new in the place and scenes that he describes; but we see that the ground he treads on is holy ground to him. He is not hunting after relics, but the very thought that he is on the spot, once hallowed by the Saviour's presence, seems to elevate his devotional feelings. With a soul filled with love to his fellow men he looks gratefully on every effort to lead the natives to the knowledge of the Prophet of Nazareth; while every scene, every custom, every incident, calls to mind some passage of Scripture which it serves to throw light on. The book is profusely illustrated with sketches of scenes by the way from the author's own pencil. As a whole it will be found instructive and agreeable reading in connection with the Gospel narratives.

1. *Report of the Medical Missionary Hospital at Swatow, in connection with the English Presbyterian Missionary Society under the care of William Gauld, A. M., M. D. for* 1873. Hongkong: printed by De Souza & Co. 1874.
2. *Report of the Foochow Medical Missionary Hospital in connection with the A. B. C. F. M. Mission, under the care of Dauphin W. Osgood, M. D.* July 1st, 1874. Foochow printing press.

MELANCHOLY recollections are called forth by the sight of the Swatow Hospital Report. The last European we saw practicing in that hospital was our lamented friend and brother the late Dr. Thomson. His career was short, but we believe not fruitless, a life of promise nipped in the bud. We are glad to think that the institution is still under one of kindred spirit; and it is gratifying to know that during the interval of occupancy, it was satisfactorily conducted by two native medical assistants. Dr. Gauld speaks moderately of his native practice, which is almost entirely an in-patient one. He gives the number of the latter as 833 for the year, with a daily average of 56. Eye diseases are the most numerous,—in all 360 cases. The out-patients he reckons from 1000 to 1500. The details of special cases are interesting, giving some insight into native modes of thought and practice; while the general tenor of the report implies a growing confidence among the natives. He remarks:—"Travelling through different parts of the region in the beginning of this year, we were afforded ample proof of the extensive influence the Hospital exerts, and we could visit scarcely any group of villages in which some of the people had not been patients with us at one time or another, and where we were not in consequence favourably received." The opportunities for ministering to the spiritual necessities of the patients are duly improved; but the result has not been any great accession to the church. A few have been received, after having given reasonable evidence of the sincerity of their profession. The subscriptions have been all raised on the spot, $381 from foreign residents, and $170 from twenty-six native hongs. The working expenses only amount to about $500; the drugs being sent out from England, where they are paid for by the Mission Committee.

Dr. Osgood's report we presume, is intended for a more select class of readers. It is obvious his labours have been abundant, and the number of patients greater than ever before. The total including old and new, amount to 9321, of whom 130 were in-patients. Skin diseases constitute a large percentage of the cases treated; at least half of which might have been avoided by a free use of soap and water. Eight cities and villages have been professionally visited, where the people shewed a good deal of confidence in the foreign practitioner. We quote:—"Spending a week in a village and dispensing medicines day by day does much to remove the prejudices of the people. Frequently the physician is invited to visit their houses, and thus a good opportunity is afforded to tell of the Great Physician who 'healed the sick, cleansed the lepers, &c.'" We are glad to see the Dr. has an unshaken faith in the value of the religious services connected with the hospital. Only three of the patients have been received into the church; but several others have manifested an interest in Christianity; and we believe with him that there is a power going forth from such institutions, the fruit of which will be apparent after many days. With respect to the Notes on Chinese medicines, we feel inclined to second the recommendation of the writer, that that part should be left unread. It is very pleasing to find the Chinese giving such an unmistakeable proof of their approbation. From the local officials $300 have been received,

and with the additional sums from those engaged in business, the native subscriptions amount to $539. We see it is in contemplation to build a new hospital, and sincerely wish Dr. Osgood every success in his influential sphere of labour.

The China Review, from January to June, 1874.

Those who like ourselves are constant readers of the above excellent serial, must feel grateful to the editor for the care with which he caters for the public. The last six months have produced the usual variety of articles, which we proceed to notice. To begin with *The Young Prodigy*, we cannot say much in favour of pieces of this class. The translation of Chinese novels has occupied the hands of some of our ablest sinologues; but unless it be as a study in the language, we scarcely think it satisfactory. They are neither true to nature or fact, and after all give but a distorted idea of Chinese life. There is scarcely humour enough in *The Borrowed Boots*, viewed from a European stand-point, to redeem it from the same objection. The *Tales from the Liao chai* have a better claim, as specimens of a wide-spread popular belief, which have been diligently collected by the erudite native author. Mr. Gardner's paper on *Hereditary Genius* is a contribution of undoubted value to a question of scientific interest; in which he has brought together a mass of curious facts, but leaves his readers to draw the inferences of which they are suggestive. Mr. Nacken's two articles entitled *A Chinese Webster* are an able analysis of one of the standard dictionaries, and form a real addition to our knowledge of the native literature. The short article by J. C. under the heading *Kanghi's Dictionaries*, looks like some of the lighter reflexions of a thoughtful mind, on a subject which is very far from being exhausted; and we hope the *China Review* will be made the receptacle for a more systematic essay on the subject from the same hand. We thank Mr. Kopsch for his memo. on *The Master of Heaven*. The existence of this hereditary individual, who is one of the powers in China, is comparatively unknown to foreigners; and the subject is open to a much ampler ventilation. The elaborate essay on *The administration of Chinese Law*, over the signature *Lex*, is well worth reading. Beautiful in theory, but sadly corrupt in practice, the executive of Chinese law is under such a complication of influences, that a special study is requisite to understand its bearings, and we commend the article in question to those who desire to penetrate the mystery. Dr. Hirth's articles on *The Peninsula of Lei-chou* and *The Geographical Distribution of Commercial Products in Kwang-tung* are good. The author possesses peculiar facilities and peculiar talent for the investigation of these subjects, and he does well to give the public the benefit of his researches. Mr. Bowra always writes pleasantly, and his short article on *Hainan* is no exception. *The History of Hankow and Hanyang*, by E. L. Oxenham, is a fair specimen of a very bulky class of Chinese writings. Almost every city in the empire has a record of kindred character, not attractive certainly to those who read for mere amusement, but containing an immense store of historical facts. The *Translation of Examination papers given at Wu-ch'ang* by the same hand, will probably be read with greater interest. In the article on *Chinese Railways*, the writer keeps this all-important question before

the public mind. Pointing out the hopelessness of looking to the Chinese government, the British government in China, or the British merchants, he proposes the formation of an association at home, as the only likely means of attaining the desired result. Mr. Gardner's essay on *The Tablet of Yü* is a clever defence of the antiquity of this disputed object; but we scarcely think his arguments will carry conviction with them. *The Chung Ling Ch'üan* by Clement F. R. Allen is an account of the re-discovery of an almost forgotten spring in the neighbourhood of Chin-keang. Marvels are told of the efficacy of the water, and the writer records some curious traditional statements regarding it. Mr. Hughes' article on *The Japanese and China* cannot fail to be interesting at the present moment. We look for the continuation of it. Mr. Bowra's account of *Christian Missions in Kwang-tung* is extremely interesting. He has been careful to get together a great many incidents in the struggles of the early missionaries for a footing, and their various fortunes, down to about the middle of last century. Modern missions he seems to ignore, and of the ten pages occupied by his article, little more than as many lines are devoted to Protestant missions. In the course of his explorations, he has come upon the tomb of Father Provana at Canton, whose epitaph he gives in a note; but in all his researches he says he has been unable to find any notice of this missionary. We may supplement his observations with a few notes. In De-Murr's "Litteræ patentes Imperatoris Sinarum Kang-hi," p. 4, it is stated, that after it had been ascertained, that the Fathers Barros and Beauvolier, who were sent to Europe with an Imperial commission, had perished at sea, Father Provana was despatched by the emperor, bearing documents on the subject of the controversy. He arrived at Rome in 1709, and soon after laid two statements before the Pope; the first pointed out the necessity of abandoning Tournon's policy; and the second stated the controversy with Maigrot. Why Provana made such a lengthened stay in Europe, does not appear; but we believe the fact excited some misgivings on the part of the emperor, as is indicated by the following official notification issued in 1716, some copies of which found their way to Europe:—

武英殿等處監脩書官伊都立王道化趙昌等
旨於康熙四十五年已曾差西洋人龍安國薄賢
士四十七年差西洋人艾若瑟陸若瑟奉
旨往西洋去了至今數年不但沒有信來所以難
辨眞假又有亂來之信因此與鄂羅斯的人
又帶信去想是到去了必竟我等差去人回
時事情都明白之後方可信得若是我等差
去之人不回無眞憑據雖有甚麼書信總
不得因此唯恐書信不通寫此字兼上西洋
字刋刻用廣東巡撫院印書不封緘凡來
衆西洋人多發與帶去的
康熙五十五年九月十七日

"Ituri, Wang Taou-hwa and Chaou Chang, Conservators of the Woo-ying teen and other book depôts, in respectful compliance with the Imperial mandate, issue this communication to all Europeans in China. In 1706 the Europeans (龍安國 *Lung Gan-kwŏ*) Antonio Barros and (薄賢士 *Poo Heen-sze*) Antonio Beauvolier, and in 1708 the Europeans 艾若瑟 (*Gae Jo-seih*) Joseph Provana and (陸若瑟 *Luh Jo-seih*) Raymond Arco, were sent to Europe under Imperial commission. Although several years have now elapsed, not only has no despatch been received, thus leaving an uncertainty as to facts, but unfounded rumours have gained currency. On this account a letter has been committed to the Russians* for transmission, which has pro-

* Probably delivered to the Russian caravan that was on its way back in 1715.—See Dudgeon's *Historical Sketch of ths Ecclesiastical, Political, and Commercial Relations of Russia with China*, p. 12.

bably reached its destination. But we must certainly wait the return of the men who have been sent, when matters can be reliably explained. Unless the men sent from us return, we can have no evidence of the truth; and no reliance can be placed on any letter that may arrive. Lest this notification should not be understood, we have subjoined a Latin (*lit* European) version. This document being stamped with the signet of the Governor of Canton, but not sealed, is to be given to all Europeans who arrive, to be taken away with them. October, 31, 1716."

Possibly this circular may have had something to do with the return of Provana, who, as we learn from the tombstone, perished on his way to China on the 7th February, 1720.

Map of Tokio.

We have received a copy of this map from Messrs. F. R. Wetmore & Co. of Yokohama, the publishers. It is a thing of such obvious utility to a foreigner in the Japanese metropolis, that we think any one visiting that city even for a day, would do well to secure it. It is apparently a copy of a native chart, with all the names rendered in English, a copious list of places pointed out by index figures being attached. It is printed on Japanese paper, and the beauty of the impression says much for the perfection of Japanese art. It is probable that many of our readers will not recognize in the designation Tokio, the city with which we have been familiar under the name of Yedo. Since it has become the residence of the Mikado, it has received this new designation, which is the Japanese pronunciation of the Chinese name 東京 *Tung king* = "Eastern Capital." The city was founded by the first of the Shogun rulers about end of the 16th century, but so great have been the vicissitudes through which it has passed, that probably little or none of the original foundation is now in existence.

脫影奇觀 *T'ŏ ying k'ê kwan*, "Treatise on Photography." by J. Dudgeon, M. D. Peking, 1873.

For more than twenty years Dr Dudgeon has given attention to the subject of photography, and he was done well to turn to account his attainments, for the benefit of the Chinese. This is, we believe, the first work that has appeared in the language on this art, and we can well appreciate the difficulties that must have beset the author's path. To insure an intelligent comprehension of the subject, it is very desirable that the student should be grounded in the leading facts of chemistry and optics. It is not many years since an attempt was first made to expound the first of these sciences to the natives. The works of Drs. Martin and Kerr, Mr. Fryer and Professor Billequin have done something to initiate the study, and we believe not a few of the natives have taken it up with enthusiasm. In the matter of optics also Dr. Martin's useful Introduction to Science must be the standard of appeal. With the exception of his volume on that subject, we know of nothing in the native language beyond some fugitive pieces found in various serials. Under these circumstances it is evident it must have been a severe tax on the Dr.'s ingenuity and perseverance to produce the elaborate work he has done. Among the prolegomena we find a history of the discovery, rise and progress of the art. The work is in three books, the first of which treats of the principles upon which the art in all its details depends. In the second we have

a lengthy explanation of the numerous processes employed in the various operations. The third book is occupied chiefly with the materials employed, their character, cost and names. The number of native practitioners of photography is now very considerable; and although generally well versed in the technicalities, they will doubtless derive much benefit by an attentive study of the work before us. The numerous amateurs who are groping after light to direct them in their manipulations, will now have a guide to which they can appeal in their difficulties. But even beyond these, we may hope that the dissemination of this and works of the same class, will make their influence gradually felt; and by raising the native mind to a comprehension of the mysterious operations of nature, render them less susceptible to the seductions of designing knaves, who practice on their credulity, leading them to believe that the control obtained by Europeans over natural phenomena, is due to their attainments in the black art.

頌主詩歌 *Sung choo she ko*, Hymn book for the Congregations of the Basel Mission, 1874.

A COPY of this book[1] has been forwarded to us from the Basel Mission House in Hongkong. As it has neither preface nor title-page, we do not know who are the authors of the hymns, or by whom or when the book was compiled. We presume however it has emanated from members of the same mission, a source in which we have every confidence. It seems to be a reprint, consisting of 226 hymns apparently adapted to European music. The whole is divided into 23 sections on so many classes of subjects, beginning with hymns of Adoration, on the Character of God, Sin and Salvation, the Incarnation, Passion, Resurrection, and Ascension of Jesus, Descent of the Holy Spirit, &c., embracing nearly every subject necessary for congregational worship. We are glad to see attention given to this part of public devotion, which we understand is specially cultivated in the Basel Mission,—at least the musical part. It is remarkable what a hold the hymnology takes on native Christians, notwithstanding the general want of appreciation of musical harmony by the native ear; and we are confident that labour and talent of the highest order are profitably spent in preparing suitable books of praise.

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NOTES ON CHINESE MEDIÆVAL TRAVELLERS TO THE WEST.

BY E. BRETSCHNEIDER, M.D.

KIU CH'ANG-CH'UN'S TRAVELS TO THE WEST.

(*Continued from p.* 199.)

THE master inquired of A-li-sien about the way; who reported: "I left this place (Samarcand) on the 13th of the 1st month, and after three days travelling to the south-east passed the *T'ie-men kuan.* (Iron gate. See note 111); five days later I crossed a great river (the Amu-daria). On the 1st of the 2nd month I passed over a high snowy mountain (the Hindu-kush), where the snow was very deep. By pushing in my whip I could only penetrate one half of the bed; even on the trodden path the snow lay five feet deep. Thence proceeding to the south, I arrived at the encampment of the emperor.[108] When I informed the emperor of your arrival he was much rejoiced; he ordered me to rest several days and then return."

The master then set out on the 15th of the 3rd month (beginning of May); leaving behind three of his disciples, he took five or six with him. Chúng-lu and the others accompanied him. After four days travelling we passed the city of 碣石 *Ko-shi.*[109] There Boludji,[110] who had previously received orders, escorted the master through the 鐵門關 *T'ie-men kuan,*[111] with a hundred Mongol and Mohammedan soldiers. We crossed the mountains in a south-eastern direction, and

108 As I will show further on, Tchinguiz was at that time near Kabul, south of the Hindu-kush.

109 This seems to be *Kash*, a city south of Samarcand, and the birth-place of Tamerlan. This city is marked on most of our modern maps of Asia, but not on the new Russian maps of Turkistan, Samarcand, etc. About Kash, see D'Herbelot's *Bibl. Orient.* p. 238.

110 Boludji was probably stationed here to guard the defile of the Iron gate.

111 In the *Yüan shi lei pien*, chap. I, p. 8, I find a note, drawn from the ancient Chinese annals, that *T'ie-men kuan* was to the west of the city of *Ko-shi*, belonging to the realm of *Sa-ma-r-kan.* The *T'ie-men kuan* or "Iron gate" is also repeatedly mentioned in the *Yüan shi*, in the description of Tchinguiz khan's conquests in western Asia, and in other Chinese works. *Hüan-tsang* in his accounts of western countries in the 7th century (*l. c.* tom. i, pp. 22, 23, tom. ii, pp. 283, 285), speaks also of the city of Kash and the Iron gate.

found them very high. Masses of rocks were lying scattered about. The escort themselves pulled the carts; and took two days to pass to the other side of the mountains. We proceeded along a river to the south;[112] and our soldiers entered the mountains to the north to pursue the robbers. Five days after we arrived at a small river, which was crossed in a boat; the banks being covered with a dense forest. Thence in seven days we reached a large river and crossed it in a boat; the name was 阿母沒輦 *A-mu mu-lien*.[113] Proceeding to the south-east we stopped in the evening near an ancient aqueduct, the banks of which were covered with dense groves of 蘆葦 *lu-wei*.[114] The large ones preserve their green leaves during the whole winter. We made sticks from them, and they were so strong that they did not break when we used them for supporting the shafts of the carts during the night.[115] On the smaller ones the leaves wither and are renewed in spring. More to the south in the mountains there is a large kind of *bamboo* with a pith,[116] which the soldiers use for spears. We saw also 蜥蜴 *si-yi*,[117] three feet in length and of a dark colour. We were now at the 29th of the 3rd month; and six days later, the 5th of the 4th month (about the 22nd of May), we arrived at the encampment of the emperor; who had sent one of his high officers to meet the master. After having been installed in his lodging, the master presented himself to the emperor; who greeted him and said: "You were invited by the other courts (the *Sung* and the *Kin*. See note 1), but you refused. Now you have come to see me having traversed a road of ten thousand *li*, I am much gratified." The master answered: "The

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Three hundred *li* to the south-west of *Sa-mo-kien* (Samarcand) he notices 羯霜那 *Kie-shuang-na*, which may be identified with Kash. Two hundred *li* further to the south-west the way leads through mountains; and then three hundred *li* to the south-east the 鐵門 *T'ie-men* (Iron gate) is reached, a narrow defile formed by two parallel mountains, which rise on each side perpendicularly, and which have the colour of iron. There is in the defile a folding gate strengthened with iron, etc. Vivien de St. Martin states (*l. c.* tom. ii, p. 284) that the defile of the Iron gate is often mentioned by oriental writers, under the double name of *Derbend* and *Kohlougha*, both which have the meaning of "Iron gate," and that Clavijo also notices it. *Clavijo* was a Castilian ambassador sent to Tamerlan (1403–5). Compare his *Vita del gran Tamorlan*. Although Derbend Kohlougha is marked on most of our maps of Asia, I do not think that since Clavijo any European has seen the Iron gate.

112 According to the Russian map, several rivers come down from the range of mountains south of Samarcand, and run southward to the Amu-daria.

113 The *Amu-daria*, often mentioned in the *Yüan shi*. *Mu-leen* is intended for the Mongol word *muren*, meaning "river."

114 In China these two characters are used to denote *arundo phragmites* and other *reeds*.

115 The Chinese carts have only two wheels, and when not used, two sticks are placed perpendicularly beneath the ends of the shafts, to prevent them touching the ground.

116 The true bamboo, as is known, has no pith; the stem of it is hollow.

117 According to the *Pen ts'ao*, book xliii, f. 12, *si-yi* is a synonym for 石龍子 *shi-lung-tze*, "stone dragon" or "lizard." There are indeed lizards of large size in Persia and Turkestan. *Stellio lehmanni* is mentioned in a Russian work on Turkestan, as a lizard three feet six inches in length. I have myself seen, in the Elburz mountains near the Demavend, lizards of about the same size.

wild man of the mountains (see note 10) came to see the emperor by order of your Majesty; it was the will of Heaven." Tchinguiz invited him to sit down, and ordered a meal to be set before him. After this he asked him: "Sainted man, you have come from a great distance. Have you a medicine of immortality?" The master replied: "There are means for preserving life, but no medicines for immortality." Tchinguiz lauded him for his sincerity and candor. By imperial order two tents were pitched for the master, to the east of the emperor's tents. The emperor gave him the title of 神仙 *shen-sien* (the immortal).

At the beginning of the hot season, the master went with the emperor to the snowy mountains, to pass the summer there.[118]

The 14th of the 4th month was fixed for explaining the doctrine of the Tao (the true doctrine) to the emperor; but just as the time arrived, news was received, that the Mohammedan rebels in the mountains were about to renew hostilities. The emperor decided himself to attack the enemy. Therefore the day for the master's explanations was postponed until the 1st of the 10th month, which was a felicitous day. The master begged permission to return (to Samarcand); but the emperor said:—"Will you not be too much fatigued to make the journey a second time?" The master replied: "It is only twenty days journey;" but the emperor objected:—"You have nobody to escort you." The master answered: "There is a man Yang A-kou, who received orders to go with me." The emperor then assented, and after three days he gave orders, that Yang A-kou should take a thousand horsemen, and conduct the master back by another way (than that he came).[119] Proceeding on this way we crossed a great mountain, in which is the 石門 *Shi-men* (Stone gate); and at a distance, the rocks (on each side) had the appearance of candles. An immense slab lay across these rocks, like a bridge,[120] and beneath was a rapid torrent. Many of the soldiers' donkeys were drowned in crossing this torrent; and on its borders many dead bodies were seen lying.[121] This defile was taken by the armies a short time before.

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118 According to Rashid-eddin (D'Ohsson, *l. c.* tom. i, p. 317), Tchinguiz passed the summer of 1222 in the plain of *Berouan*. In the *Yüan shi*, annals, it is said: "The emperor, in order to avoid the great heat of the summer, moved to the river 八魯灣 *Ba-lu-wan*; but this fact is erroneously reported as occurring in the year 1223. Berouan must be looked for in the Hindu-kush. Sultan Baber (beginning of the 16th century) speaks of a place *Perwan*, in the mountains north of Kabul, with a delicious climate. (Comp. *Memoirs of Baber, emperor of Hindustan*, translated by J. Leyden and W. Erskine, 1826, p. 137.)

119 Chen-hai remained with the emperor.

120 Burnes in his journey from India to Bokhara, passed probably by the same route as Ch'ang-ch'un. In describing his way down the northern slope of the Hindu-kush to the Oxus, he gives about the same details as the diarist of Ch'ang-ch'un's travels. (Compare *Burnes*, French edition, tom. iii, p. 188). In one of his poems Ch'ang-ch'un says, that the Stone gate was south of the Amu river.

121 In an ode composed on this occasion, Ch'ang-ch'un commiserates the 長耳 *ch'ang-rh*

On our way we saw men returning from the war, who carried with them a great many corals. Some of our accompanying officers bought about fifty coral-trees, for two *yi* of silver,[122] the biggest of them more than a foot in length; but journeying on horseback, it was impossible to carry them unbroken.

We travelled in the day-time, and profited also by the fresh nights. In five or six days (it is not said from what place), we arrived at *Sie-mi-sze-kan*, or as this city is called by the *Ta-shi* (Karakitai), 河中府 Ho-chung fu (the city between the rivers, or in the middle of rivers).[123] The officers came to meet the master and directed him to his former lodging (in the ancient palace. See note 97).

The lodging of the master was situated on the northern side of the river, on a hill of about a hundred feet in height. It was reflected in the bright water of the river. This river has its sources in the snowy mountains (east of Samarcand. See note 123); therefore its water is very cold.

In the 5th month (second half of June and first half of July), in the hot season, the master was accustomed to sit at the northern window and enjoy the breeze; while at night he slept on the terrace of the roof;[124] and in the sixth month, the hottest time of the year, he bathed in the basin. Thus the master spent his time in the far west.

The arable land in *Ho-chung* (Samarcand) is suitable for all kinds of corn. Only the 蕎麥 *k'iao-mai* (buck-wheat) and 大豆 *ta-tou* (*soya hispida*, "soy bean." See my article *on the Study and Value of Chinese botanical works*, p. 9) are not found there. In the 4th month (May) wheat ripens; when gathered the people pile it up in heaps. In the 6th month the intendant of the *t'ai-shi*[125] made a present to the master of water-melons; which in this country are very fragrant and sweet, and of enormous size. We have no water-melons like these in China. In the 6th month the second prince[126] returned. Chung-lu requested the master to give him some of his water-melons for a present to the prince. The country is very rich in fruits and vegetables; but

"long-eared (donkeys)" and complains of the bad smell from the dead bodies, which constrained him to stop his nose in passing. A highly poetical subject for an ode!

122 One *yi*=1 pound. (Palladius.)

123 As regards *Ta-shi*, see note 83. Ta-shi was the founder of the dynasty of the *Si-liao* or *Karakitai*; and the Chinese author means by Ta-shi the Karakitai. *Ho-chung fu* means "the city between the rivers." *Ye-lü-ch'u-ts'ai*, Tchinguiz khan's minister, in his memoirs also states that the Kitan (the same as Karakitai and Si-liao) called Samarcand Ho-chung fu. I find in D'Herbelot's *Bibl. Orient.* p. 738, an explanation of this name, which is a literal translation of the Arabic *beïn nahareïn*, meaning "between the rivers." This was, according to a Persian geographer, an ancient name for Samarcand; for it is situated between the two rivers Djihon and Sihon (Oxus and Yaxartes).

124 In Persia it is the custom up to this time, to sleep during the hot season on the flat roofs in the open air.

125 T'ai-shi, the governor of Samarcand. See my note above.

126 Tchinguiz khan's second son *Tchagatai*.

芋 *yü* (colocasia) and 栗 *li* (chestnuts) are wanting. The 茄 *k'ie* there have the shape of enormous fingers, and are of a purplish colour.[127]

Men and women braid their hair. The caps of the men at a distance resemble hills. They are adorned with embroidery and tassels. All officers wear such caps. The men of the lower classes wrap their heads about with a piece of white 麽斯 *mo-sze*[128] about six feet long.

(I omit the particulars regarding the dressing of women.)

Most of the vessels they use are made of copper, but there are also found vessels of porcelain as in China. The money they use in commerce is of gold, but has no hole.[129] On both sides are Mohammedan letters.

The people are very strong and tall. They sometimes bear very heavy burdens on their backs without any cross-beam.[130] There are men well versed in books and who are exclusively taken up with writing. They are called 大石馬 *Da-shi-ma*.[131] In winter they fast for a whole month;[132] during which every day at night the superior (長 ch'ang) kills a sheep for the meal, when all sit round cross-legged and eat the whole night till morning.[133] Besides this they have six fastings in other months.

They have high buildings with rafters on the top, standing out about ten feet, all round; and on these rafters an empty pavilion rises hung with tassels.[134] Every morning and evening the superior goes up and bows to the west (see note 68). They call this 告天 *kao t'ien* (praying to heaven); for they believe not in Buddhism or Taouism. The superior above sings in a loud tone; and the men and women hearing his voice, meet at this place and pray below. The same custom exists throughout the whole country. Whoever neglects to perform these ceremonies, is executed. The superior is dressed like the others, only his head is wrapped with a piece of white *mo-sze* (muslin, see note 128).

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127 *K'ie=solanum melongena*, "the egg-plant, aubergine." The egg-plants of western Asia have a more cylindrical form, whilst the Chinese varieties of this plant I have seen, have all roundish fruits.

128 Probably *muslin*, which, as is known, is an Arabic word derived from the name of the city of *Mossul*, where this stuff was first woven.

129 The Chinese copper cash, strung on a string, have a square hole in the middle.

130 The Chinese always bear burdens on a cross-beam.

131 *Danishment* in Persian means "a learned man." Here probably by *ta-shi-man* the *mollahs* or the clergy is understood. A. Palladius states (*Ancient traces of Christianity in China*, *l. c.* p. 61) that the name 荅失蠻 *ta-shi-man*, occurring several times in the *Yüan shi* and in other Chinese works, denotes always the *mollahs* of the Mohammedans.

132 The Persians indeed fast every year during the whole month of Ramazan; but as their months are variable, Ramazan can occur in all seasons of the year.

133 This statement is perfectly correct even for the present time. In Ramazan the Persians eat and smoke only after sunset, when the stars can be seen.

134 The buildings the author describes are without donbt *minarets*, with their prominent gallery on the top, from which the *moëzzin* every day before sunrise, and after sunset, invites the believers to prayers. The moëzzins or callers to prayers (literally "the announcers") announce the time of prayer in a singing tone. By 長 *ch'ang* (translated *senior*) the Chinese author means the *mollahs*, or here especially the *moëzzins*.

In the 7th month, as the new moon had just appeared (middle of August, 1222), the master sent *A-li-sien* with a report to the emperor, asking about the time for the explanation of the doctrine of Tao. The answer of the emperor, written on the same report (of Ch'ang-ch'un) was received on the 7th of the 8th month.

On the 8th of the same month we set out for the emperor's encampment. The t'ai-shi accompanied the master twenty or thirty *li* and returned. On the 12th we passed the city of *Ko-shi*.[135] On the 13th we were joined by a convoy of a thousand men on foot and three hundred on horseback, and entered the high mountains. The route we followed now went round the *T'ie-men kuan* (Iron gate).[136] We crossed a river with red water, and proceeded through a defile to the south-east; where there were rocks several *li* in height. At the foot of the mountains is a salt spring; the water of which deposits white salt after evaporation. We took a large quantity of it with us. Further to the south-east we ascended a mountain, which forms a water-shed (分水). To the west we saw a high valley, which seemed to be filled up with ice; but it was salt. On the top of the mountain there was a red-coloured salt, with the appearance of stone, which the master tasted himself. In the eastern countries (China) salt is only found in low grounds, but here it is also met with in the mountains. The Hui-ho (Mohammedans) eat cakes with salt. When thirsty they drink water, even in winter.[137] Poor men sell water in jars.[138]

On the 14th of the 8th month we arrived at the south-western foot of the Iron gate (they had turned round the defile). Here the issue of the defile is bordered by terrible rocks. One on the left had fallen down, and the river to an extent of a *li* was covered by rocks.[139]

On the 15th we arrived at the river (Amu-daria again). It resembles the Huang ho (Yellow river in China) and runs in a north-western direction. Having crossed it in a boat, we stopped on the southern bank. To the west there is a mountain fortress, called 圖八剌 *T'uan-ba-la*, which is a strong position.[139a] Here we met *Chen-kun*, the physician of the third prince (Tchinguiz khan's third son Ogotai). We proceeded up the stream (in a boat); but after 30 *li* the water was too shallow; when (we went on shore and) travelling during the

135 Regarding *Ko-shi*, see notes 109 and 111.

136 It seems Ch'ang-ch'un proceeded by a route which was more to the west, than the way he followed on his first journey to Tchinguiz.

137 The Chinese do not like water; they prefer drinking tea.

138 This is still the custom in Persia, that water and ice are sold on the roads to thirsty travellers.

139 Burnes in his narrative of travel, notices similar phenomena in the Hindu-kush, and attributes them to earthquakes.

139a By *T'uan-ba-la*, the author means perhaps *Toun* in Couhistan. *Ba-la* is evidently intended for *balik* or "city."

night we passed 班里 *Ban-li*, a very large city,[140] the inhabitants of which had revolted not long ago and fled. We heard the barking of the dogs in the city. At daybreak, after having taken breakfast we went to the east more than twenty *li* to a river running northward, which could be forded on horseback; and passed the night on the eastern bank of this river.

On the 22d of the 8th month, *Chen-hai*[141] came to meet the master, and accompanied him to the emperor's encampment.[142] On his arrival Chen-hai asked the master, whether he wished to be introduced immediately to the emperor, or to rest first. The master begged to be presented. It must be said here that the professors of the Tao, when presented to the emperor, were never required to fall upon their knees or to bow their heads to the ground.[143] On entering the imperial tent, they only made a bow and placed the hands together.[144]

The master was then presented to the emperor, who ordered *kumiss*[145] to be set before him; but the master firmly refused to drink it. The emperor asked him how he was supplied with victuals in the city in which he lived (Samarcand); when the master expressed his satisfaction. Next day the emperor sent a man to invite the sage to dine every day with his Majesty. The master replied: "I am a wild man of the mountains; I cultivate the true doctrine (Tao), and therefore I like seclusion." The emperor then permitted him to live as he liked.

On the 27th of the 8th month (beginning of October) the emperor set out on his return to the north (and the master accompanied him). The emperor on the road often sent wine made from grapes, watermelons and other eatables to the master.

On the 1st of the 9th month, 1222, we crossed the river (Amudaria again) on a floating bridge and proceeded to the north.

On the 15th of the same month, at the suggestion of the master, Tchinguiz ordered a tent to be prepared for the explanation of the Taouist doctrine. Chen-hai and Chung-lu were present at the explanation. The t'ai-shi (councillor) 阿海 *A-hai*[146] translated the words of the

140 *Ban-li* is the city of *Balkh*, according to Rashid-eddin, taken by Tchinguiz in the year 1221. Most of the inhabitants were massacred (D'Ohsson, *l. c.* tom. i, p. 272). The *Yüan shi* reports also the taking of Balkh by Tchinguiz, and writes the name 班勒纥 *Ban-le-ho*. On the above-mentioned ancient Chinese map of the 14th century, the same name is written 巴里黑 *Ba-li-hei*

141 The former travelling companion of Ch'ang-ch'un. He had remained with the emperor at Ch'ang-ch'un's last visit.

142 Tchinguiz was still, it seems, somewhere in the Hindu-kush.

143 無跪拜

144 折身叉手 A sign of esteem among Chinese monks. (Palladius.)

145 潼酪 *Tung-lo*, a fermented liquor made by the Tartars from mare's milk.

146 A-hai is mentioned in the *Yüan shi*, chap 110, as t'ai-shi or councillor.

master into Mongol for the emperor. The emperor was highly edified, and the discourse of the master pleased his heart. On the 19th the night was bright, and the emperor called the master again to continue his explanations, with which he was much satisfied. On the 23rd the master was again invited. The emperor ordered his words to be written down in Chinese as well as Mongol.

After this we followed the emperor in his march to the east, and approaching the great city of *Sie-mi-sze-kan* (Samarcand), encamped twenty *li* to the west of it. On the 1st of the 10th month, the master solicited permission to visit the place where he lived before (in Samarcand), which the emperor granted. The imperial camp was thirty *li* to the east of Sie-mi-sze-kan. On the 6th the master appeared again before the emperor, together with the t'ai-shi A-hai (who was the interpreter). Tchinguiz asked the master: "Shall the by-standers withdraw?" to which he replied, that they might remain, and explained to the emperor as follows:—"The wild man of the mountains these many years has devoted himself to the investigation of Tao, and likes to be in solitude. Around the tent of your Majesty, I hear the noise of your soldiers, and I cannot keep my mind quiet; therefore I solicit from your Majesty the permission to travel henceforth alone, in advance or behind. This will be a great favor to the wild man of the mountains." The emperor assented.

At that time (November) rain first began to fall, and the grass became green again. In that country in the middle of the 11th month, rain and snow become more frequent, and moistened the ground. After his arrival in the city (of Samarcand), the master distributed the remainder of his provisions to the hungry people, who were very numerous.

On the 26th of the 11th month (beginning of January, 1223) we set out on our journey. On the 23rd of the 12th month there was a snowfall and such an intense cold, that a great number of our bullocks and horses died on the road. Proceeding to the east, we crossed, three days later the *Ho-ch'an mu-lien* (Sir-daria, see note 37) and reached the encampment of the emperor (who was also on his homeward journey). We were told, that during the past night, the bridge across the river had been broken and carried away.

(The emperor again had discourses with Ch'ang-ch'un, but I omit them as being of no interest.)

On the 1st of the 1st month (beginning of February) 1223, the master took leave. The commander-in-chief, the physician-in-ordinary and the diviner-in-chief came to congratulate the master.

On the 11th we proceeded again to the east. Sie-mi-sze-kan was now behind us, at a distance of more than a thousand *li*. On the 21st we

went to the east one station and arrived at a large valley,[147] well watered and rich in grass; where we stayed for some time, in order to restore our tired horses and bullocks. *Sai-lan* (see note 85) is three days journey from this place to the north-east.

On the 7th of the 2nd month (middle of March) 1223, the master presented himself to the emperor and said: "At the time the wild man of the mountains left the sea-shore (Shan-tung), he gave his word to be back again in three years. It is indeed my ardent desire to see my native mountains again in this third year." The emperor replied: "I am myself returning to the east. Will not you go with me?" Then the master said: "I have explained all your Majesty wished to hear; I have nothing more to say. It would be better for me to go in advance." He solicited earnestly to be sent home; but the emperor refused his assent, saying: "Wait a little; in three or five days my sons will arrive; there are still some points in your doctrine not quite clear to my mind. After having understood all, I will not object to your going home."

On the 8th the emperor was hunting in the mountains to the east; and in shooting a boar, he was thrown from his horse. The wounded boar stopped, and the emperor was in danger. (I omit Ch'ang-ch'un's conversation with the emperor, about the necessity of desisting from the pleasure of hunting at his advanced age.[148])

On the 24th of the 2nd month, the master ventured again to solicit his being sent home; but the emperor said: "Wait a little. I must think over the presents to give you on your departure;" so he was again obliged to remain. But on the 7th of the 3rd month he renewed his request, when the emperor made him a present of bullocks and horses. The master refused, saying that post-horses would be sufficient for him; and the emperor granted a decree, with the imperial seal, which released all professors of the doctrine of Tao from taxes. He ordered *A-li-sien* to accompany the master on his journey to the east; appointing him 宣差 *süan-ch'ai* (imperial envoy), *Meng-gu-dai* and *Go-la-ba-hai* being appointed his assistants.

On the 10th of the 3rd month (middle of April) 1223, the master finally took leave of the emperor and we started; all the officers from the 荅剌汗 *ta-la-han*[149] down to the lower ranks, accompanied the

147 川 *Ch'uan*="a valley, a river." The river here mentioned is probably the *Tchirtchik*, an affluent of the Sir-daria. The Tchirtchik runs near Tashkend.

148 Tchinguiz was at that time 62 years old.

149 By *ta-la-han* the Mongol word *tarkhan* is rendered, which was a title granted to deserving men. The Persian historian Djouveini states (D'Ohsson, *l. c.* tom. i, p. 44) the privileges of the *tarkhan*, that they were free from taxes, that they had access at all times to the emperor, and that they could commit eight capital crimes with impunity. In the *Yüan shi* the title *ta-la-han* occurs frequently.

master more than twenty *li* carrying with them wine and rare fruits, and all were moved to tears.

In three days we arrived at *Sai-lan* (see note 85). In the mountains south of the city there are two-headed snakes, two feet long, which are frequently seen by the natives.

On the 15th, the disciples of the master went out of the town to sacrifice at the tomb of the disciple who died there (on the journey hither). We spoke about carrying with us his mortal remains, but the master said: "The body formed temporally of the four elements,[150] decays without any value; but the soul has a real existence, is free and cannot be grasped." Then we spoke no more about that, and the next day we started again.

On the 23rd of the 3rd month we were joined by the *süan-ch'ai* (imperial envoy) *A-gou* (who had received orders) to accompany the master on his journey, along the southern bank of the 吹沒輩 *Ch'ui mu-lien*[151] (*Ch'ui muren*, see note 78). Ten days later we were at a distance of more than a hundred *li* to the west of *Alima* (see note 72), and crossed a large river.[152] On the 5th of the 4th month, having arrived at a garden east of the city of Alima, *Chang kung*, the architect in chief (大匠) of the second prince[153] requested Ch'ang-ch'un to cross the river for the purpose of inaugurating some temples on the other side; but this excursion was not brought about. (I omit the details.)

In the evening (of the day we started from Alima) we arrived at the foot of the 陰山 Yin shan, passed the night there, and the next day passed again the forty-eight bridges and proceeded fifty *li* up the torrent to the Heavenly lake.[154]

Thence we went in a north-eastern direction, crossed the Yin shan

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150 四大

151 This river Ch'ui bears the same name to the present time on Chinese maps. On our maps the name is generally written *Choo* or *Tchu*. According to the Russian map of Turkestan, which is the only trustworthy one for these regions, it takes its rise in the mountains west of Lake Issikul, flows in a north-western and western direction, and discharges itself finally into a small lake in the desert east of Fort Perowsky. This river is connected with the western corner of the Issikul by an arm, which however often dries up, as I have heard from a local observer. Compare also notes 77, 83, above.

152 This can only be the *Ili* river.

153 The second prince was Tchinguiz khan's second son Tchagatai. The Persian historians state, that the dominions of Tchagatai stretched from the country of the Ouigours and Cayalik, west as far as the Djihun (Amu-daria), and that he liked to pass the summer at *Almalig*, near the high mountains *Gueuk* and *Cout*. In winter he used to live at a place called *Mérouzik ila* (D'Ohsson, *l.* c. tom. ii, pp. 2, 107). These statements relate to a time posterior to Tchinguiz; but Tchagatai had his apanages near Almalig already in his father's life-time.

154 Regarding this lake, see notes 71, 72. I suppose it to be *Lake Sairam*. Then the Yin shan of the Chinese author would be the range of mountains separating Kouldja from this lake, the *Borokhoro* mountains of the Russian map. I remind the reader, that Ch'ang-ch'un generally calls the vast T'ien-shan mountains by the name of Yin shan (see note 57). According to the Russian map the Borokhoro indeed is a branch of the T'ien shan, the principal chain of which stretches in a western direction to the Lake Issikul.

(*i. e.* a branch of it), and after two days journey, came to the same post-road which we had followed in our journey hither, and which leads south of the Kin shan (see note 51) on a great river.[155]

Then, proceeding from south to north, we passed to the eastern side of the *Kin shan*.[156]

On the 28th of the 4th month (beginning of June) there was a great snowfall, and the next day all the mountains around were white. We then went in a north-eastern direction along mountains, and in three days reached the front side of the 阿不罕 *A-bu-han* mountain (see note 49). The disciples (left by the master here in a new-built monastery. See note 50) and the others, came a long distance to meet the master, and directed him to the monastery Si-hia kuan (see note 50). Just as the master got out of his cart it began to rain, when all were very glad and congratulated each other, saying: "In this country it very seldom rains in summer; rain and thunder rarely happen except in the mountains to the south and the north; but this summer rain is abundant; for the present fall we are indebted to the sanctity of the master."

The people of this country, in ordinary years irrigate their fields and gardens by means of aqueducts. In the 8th month (September) wheat begins to ripen, and there is then no rain. At the time the corn ripens, it is damaged by mice; these mice are all white. In this country the cold predominates, and the fruits ripen late in the year. In the 5th month (June) we found, on the borders of the river at a depth of about one foot, ice in the ground about a foot thick, and the master sent his servants every day after dinner to bring some. To the south, a high mountain range is to be seen, covered with masses of snow, which never melts even in the hottest season of the year. There are many remarkable things in this country. A little to the west of this place, on the border of a lake, there is a "wind hill" (風冢), the top of which consists of white clay cracked in many places. In the 2nd and 3rd months the wind rises here and howls in the rocks and cavities of the southern mountains. This is only the beginning; when the wind first comes out from the wind hill, numerous whirls are seen like ram's horns; but after some time, these whirls unite to form a hurricane, which raises sand, throws stones, lifts off roofs and uproots trees. In the stream to the south-east there are three or four water-mills; but when the water reaches the plain, it becomes scanty and finally disappears.

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155 接元歷金山南大河驛路 I am not able to state, what great river is meant. Perhaps the *Ulungur*, which runs into the Kizilbash lake.

156 We have seen above, that the 金山 Kin shan or Chinese Altai, a branch of the Russian Altai mountains has at first a south-eastern direction, and then the chain stretches to the east (see note 51).

In the mountains are coals. To the east there are two springs, which in winter time increase like rivers or lakes; the water is then absorbed by the ground, but suddenly it appears again carrying fish and shrimps along with it. Often the water overflows the houses, but in spring it gradually disappears. To the north-west of this country, at a distance of about a thousand *li* or more, there is a country called 儉 斂 州 *Kien-kien-chou*,[157] where good iron is found, and where squirrels abound, and wheat is cultivated. A great number of Chinese live there, and carry on the business of manufacturing different kinds of silk and other stuffs. From the monastery (of Si-hia kuan), the Kin shan is visible, where much hail falls. In the 5th and 6th months, there is more than ten feet of snow. The land is interspersed with deserts. In this country the 肉 蓯 蓉 *jou-ts'ung-jung*[158] grows. The natives (Mongols) call this plant 唆 眼 *so-yen*. In their language water is called 兀 速 *wu-su*, and grass 愛 不 速 *ai-bu-su*.[159] In the Kin shan mountains on the northern slopes, there are pines about a hundred feet high.

The assembled people said to the master: "This country here is in a state of deep barbarism (深 蕃). From the most remote time the people have never heard of the true doctrine. We had only to do with the charms of mountain goblins and other bad spirits; but ever since the master founded a monastery here, there has been a service established. On the 1st and the 15th of every month the people have assembled and have taken a vow not to kill living creatures. Certainly, that was an effect of the true doctrine (*Tao*); what else could have produced this change? At first the Taouists here had much to complain

157 *Kien-kien-chou* is without doubt the country *Kemkemdjoute* mentioned by Rashid-eddin, as a country near the dominions of the Kirghuiz people. Kemkemdjoute was situated on the *Kem* river or Upper Yenissey. There is still a place in Siberia, called *Kemkemtchik* near the confluence of the Ulukem and the Kemtchik, which form the Yenissey. In the *Yüan shi* the same country is mentioned under the name of 謙 州 *K'ien-chow*. There it is said, that this country derives its name from the river 謙 K'ien (the Kem of Rashid), and that it is situated in the south-eastern part of the country of the 吉 利 吉 思 *Ki-li-ki-sze* (Kirghuiz). Compare *Yüan shi* or "History of the Mongol dynasty," chap. 63. There is an article devoted to the Kirghuiz. The river Kem is repeatedly mentioned in the *Yüan shi* and written also 犍 *Kien*. Our diarist says, that the place, where Ch'ang-ch'un had founded a monastery, south of the A-bu-han mountains was about a thousand *li* distant from Kien-kien-chou (the Upper Yenissey). This place then and the mountain A-bu-han must be looked for west of the present Uliassutai. There is a river *Dza-bu-khan*, which name sounds similar to A-bu-han.

158 *Jou-ts'ung-jung* is, according to Tatarinow's *Catalogus medicamentorum sinensium*, the root of a kind of *orobanche*. The drug purchased under this name in a Chinese druggist's shop at Peking presented thin almost circular slices, of about an inch in diameter, showing the section of a bulbous root, which in its appearance has some resemblance with the section of a testicle. There are several species of orobanche in northern China. Bunge in *Enumeratio plantarum Chinæ borealis* mentions *orobanche caryophyllacea*, L. *o. canescens*, Bge. I collected two other species in the mountains west of Peking. Both have been described as new species, under the name of *o. ombro charis* and *o. pycnostachya*, by my friend Dr. Hance, British consul at Whampoa (see Linnean Soc.'s Journal, vol. xiii, p. 84). I am not able to state which of these plants yields the Chinese drug.

159 At the present time the Mongols call water=*wusu*, and grass=*ubussu*.

of the malice of bad men, and were not left quiet. There was the physician Lo Sheng, who always tried to annoy the Taouists and to injure them. But once passing by the Taouist temple he was thrown from his horse and broke his leg. Then he was moved to repentance, owned that he was punished for his sins and begged pardon. By degrees the demoniacal influences have also disappeared."

A-li-sien and the others said to the master: "The southern route[160] has much sand and is very stony; little grass and water are found there. Our travelling company is very numerous; the horses will be extremely fatigued, and we have to fear many delays on the road." The master replied: "Then it would be better to start in three parties."

On the 7th of the 5th month 1223, he sent six of his disciples in advance, and started himself with six disciples on the 14th. He was accompanied for twenty *li* by the most respectable people of the place; then they got down from their horses, bowed before the master and shed tears. The master spurred on his horse and departed quickly. On the 18th the remaining five disciples set out.

Proceeding to the east, on the 16th the master crossed a high mountain, which was covered with snow, and it was very cold. The post-horses were changed near the tent.

On the 17th the master did not eat anything; he only drank rice-water from time to time. Proceeding to the south-east we crossed a great sandy plain, where we found grass and trees infested with mosquitos. We passed the night on the eastern bank of the river. Further on the master travelled from time to time in his cart. The disciples asked him from what complaint he suffered; to which he replied: "My malady can not be understood by physicians; it is a purification by the help of the sainted men and the sages.[161] I cannot get well suddenly, but you need not be anxious." The disciples were afflicted and did not understand his words. Then one of them had a dream, in which a spirit said to him: "Be not alarmed about the master's sickness. After his arrival in China (漢地), he will get well again." We proceeded by a sandy road for more than three hundred *li*; water and grass were very scarce. We travelled uninterruptedly; even at night our horses did not rest.[162] Finally after two days we emerged from the sand, and were then near the northern frontier of the *Hia*.[163] Here huts and tents became more frequent, and we had less difficulty in getting horses. The disciples who travelled behind, reached us here.

160 Ch'ang-ch'un leaving the place where he now sojourned, returned to China by the direct route, crossing the great Mongolian desert in a south-eastern direction, which road led him to the present Kukukhoto.

161 余疾非醫可測聖賢琢磨故也

162 They traversed the sandy part of the Gobi.

163 See note 81 about the Hia or Tangut Empire.

On the 21st of the 6th month (July) 1223, we stopped at 漁陽關 *Yü-yang kuan*.[164] The master still continued to abstain from food. Next day we passed the customs barrier and reached fifty *li* to the east 豐州 *Feng-chou*,[165] where the first officers of the place came to meet the master, who began again to eat as he was accustomed to do.

We were then at the end of the summer, and the master was in the habit of sitting at the northern window of the house in which he stayed. At the request of the master of the house he wrote some verses on silk paper.

On the 1st of the 7th month we started again, and arrived after three days at 下水 *Hia-shui*.[166] The next day we left, and on the 9th arrived at 雲中 *Yün-chung*,[167] where the master spent more than twenty days. The military commandant (元帥) of 宣德 *Süan-te*[168] sent an express to Yün-chung, with a letter to the master and an offer of cart and horses.

At the beginning of the 8th month, the master started, and proceeding eastward we reached 楊河 *Yang-ho*, passed 白登 *Po-teng*, 天城 *T'ien-ch'eng*, and 懷安 *Huai-an*, and crossed the river 渾河 *Hun ho*.[169] The commandant met the master far out of the city (of Süan-te) and lodged him at the temple *Chao-yüan kuan*. The Taouists received the master with great distinction, and told him that in the last winter some of them saw *Ch'ao-kung* (the disciple who died at Sairam) entering the monastery and leading a horse by the bridle. All came to meet him, but he disappeared suddenly. He was also seen at other places.

The princes, dignitaries, commanders and other officers in northern China,[170] addressed letters to the master inviting him to visit them. These invitations succeeded each other like the spokes of a rolling wheel; but the master answered, that he was sorry he could not divide himself into several bodies, to satisfy the wishes of all.

According to a vow taken at the time Ch'ang-ch'un passed the battle-field of *Ye-hu-lin* (see note 16), covered with white human bones,

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164 A defile leading through the *Yin shan* mountain, north of Kukukhoto.

165 According to the great geography of the Chinese empire, ancient Feng-chou was near the present *Kukukhoto* or 歸化城 *Kui-hua ch'ing*.

166 Palladius states that the military place *Hia-shui li*, named after a lake (*li*) at the frontier between China and Mongolia is often mentioned in Chinese history.

167 At present *Ta-t'ung fu* in Shansi.

168 The present *Süan-hua fu*, a large city on the road from Peking to Kalgan and Russia.

169 All the places mentioned can be found on modern Chinese maps between Ta-t'ung fu and Süan-hua fu. By *Hun ho* the river *Yang ho* of the Chinese maps is meant. It passes Süan-hua fu, and joins further to the south-east the San-kan ho, when the united river takes a south-eastern direction, and passes about ten miles west of Peking. This river bears to the present time the name *Hun ho*.

170 河朔 *Ho-so*, *i.e.* north of the Yellow river.

there was on the 15th a service performed by Ch'ang-ch'un's disciples at the temple of Lung-yang kuan in Te-sing (now Pao-an chou), to help the destitute souls to pass over.

After the service, an officer from the emperor arrived to inquire about the master's journey, health, etc. The master spent the winter at Lung-yang kuan.

The governor of 燕京 *Yen king* (the present Peking), and other officers from that city sent an express with a letter to the master, in order to invite him to stay in the temple *Ta-t'ien-chang kuan*, to which he assented. He started, passed *Kü yung* (see note 11), and proceeded south. At 南口 *Nan-kou*,[171] in the temple of *Shen-yu kuan*, the Taouists of Peking met him. The next day venerable old men, men and women assembled from all sides and accompanied the master with fragrant flowers, when he entered Yen king, and the people bowing before him obstructed the road.

At the time the master started for the west, the friends wished to know when he would return, to which he replied: "In three years,—in three years;" and indeed his prophecy was realized, for it was on the 7th of the 1st month 1224, he arrived at the temple of Ch'ang-t'ien kuan.[172]

Having brought back the traveller from a long and painful journey to his native soil, I break off the narrative of his adventures The *Si yu ki* continues Ch'ang-ch'un's biography until his death; but the further events of his life are of little interest, and have nothing to do with my programme. I will only briefly state, that the master remained at Peking, where he died on the 9th of the 7th month 1227. Next year, his disciples with the help of a great number of other Taouists arrived from different parts of China, built for the mortal remains of the sage a monastery, the buildings of which were finished in forty days. The 9th of the 7th month was fixed for the ceremony of transferring and burying the body. During the 6th month heavy rain fell uninterruptedly.[173] The people were afraid, that the ceremony would be hindered; but on the 1st of the 7th month the heavens suddenly cleared up, and all were much gratified. When the coffin was opened, the appearance of the master was the same as he showed in his life. During three days people came from far and near, princes, officers and others, more than ten thousand. All were astonished at

171 *Nan-kou* is still a little town at the southern issue of the defile of Kuan-kou, about 30 miles N. W. of Peking.

172 Ch'ang-ch'un started three years before from the temple of Lung-yang on the 8th of the 1st month 1221.

173 It seems the climate of Peking has not changed since that time; for now during the 6th Chinese month (second half of July and first half of August) the rain-fall at Peking is still so abundant, that all communication becomes interrupted, and a great part of the capital is inundated.

this wonder and laid their hands on their foreheads. The funeral ceremonies continued three days.

On the 8th of the 7th month at eight o'clock in the morning, at first black cranes (玄鶴 *hüan hao*) flew past from the south-west; then followed white cranes (白鶴 *po hao*)[174] The people looked at them with astonishment. On the 9th at midnight was the last funeral service, after which the mortal remains[175] of the master were buried in the monastery. This monastery received the name 白雲觀 *Po-yün kuan* (the monastery of the white clouds).[176]

VOLITION AS A CAUSE.

By Rev. D. Vrooman.

ONE of the most fundamental conceptions or convictions of the human mind is, that for every effect there must be an adequate cause. Closely akin to this is the conclusion, that this is a law of nature, so established that given causes, operating with stated force, uniformly produce the same effects, and no others. This connection between cause and effect, is, in many cases, so palpable and plain, that even a child cannot fail to discover it. But in many other cases it is absolutely invisible, and beyond the reach of the senses; in such a case it can be discovered only by the reason.

All materialistic philosophers recognize this law, as the foundation of all their speculations; and yet those who deny the agency of an invisible God, practically, in this respect, ignore it.

174 According to A. Palladius, the Taouists consider cranes and storks as the birds of sainted and immortal men. On cranes the Taouists who have attained perfection are said to soar up to heaven. By white crane the beautiful *grus montignesia* is meant, a bird of great popularity among the Chinese. It is commonly called 仙鶴 *sien-hao* (the crane of immortality), and often represented in Chinese drawings and embroidered upon the dresses of Chinese officers (a Manchoo custom). This crane is of large size, and of a splendid white colour. Only the neck and some feathers of the wings are black. The top of the head is red. The black crane is probably the *grus monachus*, but it is rather of a brownish colour. Marco Polo speaks also of a crane in Mongolia (Yule's *Marco Polo*, vol. i, p. 260), which is as black as a crow, and mentions another, the biggest of all, which is all white. This is doubtless grus montignesia. The stork is called 鸛 *kuan* in Chinese. There are white and black storks.

175 The Chinese text has 仙蛻 *sien jui*, literally the snake's skin of the immortal (part of man).

176 The temple or monastery of Po-yün kuan exists still west of Peking, one *li* west of the *Si-pien men* gate. At the time it was built, it was inside the wall of Peking, but as under the Ming dynasty the capital was lessened, Po-yün kuan remained outside. Archimandrite Palladius, who has visited the monastery, states, that it is still the first Taouist monastery in China. In the principal temple, where the remains of Ch'ang-ch'un repose, there is a statue (*idol*) representing the sage. In another temple we find his statue again, and those of six of his disciples. A third temple contains the statues of his eighteen companions of travel. On the 19th of the 1st month, the birth-day of Ch'ang-ch'un is celebrated every year in the Po-yün kuan, and the people of Peking repair in great numbers to this place.

According to this law, every phenomenon must flow from an adequate antecedent cause. Now what are termed by the chemist elements, or elementary bodies, are found to combine in fixed numerical proportions. This fact,—this phenomenon, has been discovered, and forms the basis of modern chemistry. In view of this, we put the question to the skeptic,—what cause is antecedent to this undisputed phenomenon of numerical combination? The phenomenon is undeniable, but the cause, we believe, lies beyond the researches of material chemistry. Numbers may be applied to enumerate individuals, or to estimate quantities of every conceivable description. But numbers, in themselves considered, are purely a mental product,—a phenomenon of mind.

No one will deny that the whole science of pure mathematics, is thus named *pure* because it has in it no element of matter, but is entirely and absolutely a mental product,—a phenomenon of mind. How does it happen then that phenomena purely mental, and other phenomena purely material, come to have this universal correspondence? So far as man has any agency in it, there is ab olutely no relation of cause and effect between the products of his mind and the numerical relations of matter. The chemist only discovers what existed in nature antecedent to man. Being already in the possession of numbers, he finds the numerical relations of matter precisely in accommodation to his use and benefit. Had he power, he might wish to change some of these, so that they would combine in different proportions. But in elementary substance, change, it is evident, could be effected only by volition; and as his volition cannot reach that end, he is powerless to make changes in elements. Some antecedent cause, more powerful than his volition, has fixed the nature and decided the numerical combinations of all matter.

This correspondence between the relations of elements of matter, as they are now called, and the numerical science in mind, point clearly to a common origin, or cause, as antecedent to both.

Now, as it is impossible to conceive of the origin of a simple element, except as the product of volition; and since numbers are purely mental, we are forced to consider the quality of mind that works in numbers, and the quality of elements that combines them in numerical proportions, as the result of volition, and to consider that same volition as the *cause* and *origin* of all things.

Thus we see that the ultimate root or spring of all phenomena must be found in some personal will going forth in volition. The universe came into existence, and is still sustained by the command of God. God is a Spirit, and having no body through which to operate, he performs all his works by simple volition.

All the forces, agencies, activities and order of phenomena in what we call nature, are but the outflow of his volition. The sequences of antecedent and consequent, called cause and effect, were all appointed by him. All that are termed laws of nature were established by him, and unless for some wise end he sees fit by volition to suspend or modify them, they continue uniform in action and results. However, to us, second causes may seem to intervene and entirely conceal his personal agency, yet is it true, that he works in everything, and only by volition. By volition he controls men. By volition he brings across their pathway obstacles, various influences, and combinations of circumstances, that lead them to decide in regard to certain courses of action. All his works for the good of mankind must be referred to volition.

But there is a still more practical view of volition in which we may be interested.

God has ordained that man should be a co-worker with himself, for the recovery of the race from sin and rebellion. Man, made in the image of God, has a small sphere in which he operates by volition. Man can command his body by volition, and through that he may operate upon external things, or upon other men. But his sphere of activity is thus extremely limited, and all labors thus put forth, could never allow him to feel that he was participating in the grand and glorious work of saving the whole race. All the efforts he could possibly make through his body must be limited to a few individuals, and these would not permit the feeling that his labors, in any way reached beyond the limits of his personal efforts. This work differs from all other in the world.

A number of men might undertake to co-operate to carry stones to raise a monument. Each might also earnestly desire to have it carried forward with greater rapidity; but all such desires would avail nothing. Only by putting forth muscular effort would the stones be raised, and the monument erected; and when completed, each could claim a definite and distinct share of the honor, just in proportion to his labor in rearing the structure. This would be a fair example of man as a fellow-laborer with man. The human will operating through the material body, over which it has a certain control, overcomes the inertia of the stones and the force of gravity, and rears the monument. The whole is only a material structure; all is visible, palpable and local. There is in it nothing of the spiritual. There is no element of the universal. There is nothing grand, glorious, or God-like.

The efforts of man, as a co-worker with God, in the recovery of the race are altogether different from this. The Divine Being with

whom man is here a co-worker is invisible, and the part of the work done by him, is also invisible. No one can define his own agency, and say precisely how much of any such work he has performed. Unless he have the co-operation of God at every moment, he can effect absolutely nothing. He may labor with all his energy; but unless the volition of God goes forth in harmony and in sympathy with the human volition, no good will be effected; and the merely human labor will be only fruitless toil. For the salvation of souls man may work with God; but he cannot work without him or independent of him. Man alone can do nothing to save man. We have seen that what man does through the medium of his body is accomplished by volition. Since God works by volition and so does man, if we come to the last analysis, we shall find that all intelligent work is done by volition, and only by volition. The conversion of the world must be effected by volition. It can be done by nothing else. In this fact we have the *nexus* of the finite and the infinite. In this, and in this alone, is it possible for finite man to be a co-worker with the infinite God. The volitions of man for the recovery of mankind may find some expression in self-denial, in contributing to missions, and in muscular or mental labor, but they are not limited to such local forms of expression, or manifestation. Man has the power to will to a far greater extent than he has the command of external forces, to carry his volitions into execution. But this discrepancy is not insurmountable. Provision has been made, so that those who are co-workers with God, may have every right volition carried out in action. The volitions of God are pure and simple. All forces obey his mandates. The visible labors of man must be limited and finite. But as a co-worker with God, his desires and volitions may go forth in sympathy with him, for objects and ends which only infinite power can compass.

God has established an order of law or sequence in the material world, and he wills that so far as nature is concerned, this order shall be preserved; but he has endowed man with power to modify these sequences in accordance with natural laws. Men wisely cultivate a field and make it produce more than otherwise it would, and thus the multitude are fed. Human volition often interferes with what nature herself would do. God has also established an order of sequences in the spiritual world, and he wills that this order of law should be preserved; he also wills that in accordance with his appointed order of things, men should be converted through human effort; and this order includes the volitions of man as a means. As man may by volition, modify the products of the earth, and thus improve the race in material things, so also by volition, without interfering with

spiritual laws, may he modify man's spiritual condition. But he must do so as a co-worker with God. God has no partialities. He is no respecter of persons. He wills that the whole race should, in accordance with the laws of spiritual being, repent and be saved. But he also wills that the whole race should perish in perdition sooner than suffer one jot of his holy law to suffer dishonor. Every truly spiritually-minded man and woman, every converted sinner, must have the same mind, in this respect, as God himself.

If ye have not the spirit of Christ ye are none of his. How then shall good-will towards all mankind find efficient expression? How shall the heart go forth in volition to help to secure the salvation of the whole race? By what method is it possible for the volitions of man to expand, and go forth in efficient expression, until they touch every object embraced in the volitions of God, with whom man is a co-worker? Or, in other words, how shall man be a co-worker with God in the whole field of effort, and help in the recovery of every rebel man now living, or to be hereafter born? Only by some method of doing this can the God-like heart be satisfied. The answer is not unknown. The method is that of prayer. By prayer, and by prayer alone, can finite man merge his volitions in those of the Infinite, and send them forth invested with the escort of infinite wisdom and power. Through this divinely-appointed law, that volition as a cause, may find efficient expression in prayer, it is made possible for the humblest child of God to be a co-worker with him, in the grandest and most glorious achievements that infinite love can suggest, infinite wisdom devise, and infinite power accomplish.

THE OPIUM REFUGE AND GENERAL HOSPITAL AT HANGCHOW.

By Rev. G. E. Moule.

IT is about fifteen years ago that an Indian civilian was induced by conscientious motives to resign his office, as a collector of the opium tax. Having learnt the enormous mischief occasioned by opium-smoking in China, and having then recently commenced in earnest to apply the laws of the gospel to his own conduct, he felt unable, under the rule—"Whatsoever ye would that men should do to you, do ye even so to them:" any longer to take part in a system, whose effects on mankind were so evil. He was not satisfied, however, simply to disconnect himself with a trade and a policy of injury to mankind; he wished also, in some measure at least, to undo his own share in the evil; or if that were impossible, to express in a practical way his sympathy with the

sufferers. Having made enquiry through a missionary of the Church Missionary Society, at that time stationed at Bombay, and through the late Bishop Smith of Hongkong, he ascertained that opium-smokers were in some cases anxious to be emancipated from the enslaving habit; and that with medical help it was not difficult to effect their object. Thereupon he placed sums of money, on the whole upwards of £3000, in the hands of the committee of the Church Missionary Society to be applied as they might think best, to the object of assisting opium-smokers who wished to break off the habit, and of checking in any way that seemed feasible, the mischievous practice of opium-smoking. It was understood that this money formed the whole amount of the civilian's savings during his tenure of office. It is believed that his worldly circumstances were not such as to make the gift,—an offering of love and sorrow towards God and men,—at all less costly than it seems.

The first instalment of the benefaction reached us at Ningpo in 1859; and as no medical man was then in a position to undertake the work, a school-house of the Church Missionary Society was set apart as a temporary hospital, and Mr. Gough, with some medical advice from Dr. McCartee and Mr. J. H. Taylor, took charge of some hundred and fifty opium-smokers, who successively, in the course of a few months, came to him begging for relief. The majority of these men were from *T'ung-yang heen* in the department of *Kin-hwa*, more than a week's journey from Ningpo. How these remote people first received the hint, that they might get assistance from Englishmen in renouncing the habit which Englishmen had done so much to foster, I do not know; but I well remember the earnestness with which the first party of six or seven peasants, their packs on their shoulders, and good Carolus dollars to pay their expenses in their hands, urged my elder brethren to take pity on their condition, and to do an act of merit by helping them to reform. There was some hesitation at first; partly because none of us had sufficient medical knowledge, partly because of the disturbed state of the country when the Tae-ping rebels were overrunning the south of Chekeang; and some of our timid natives warned us that our visitors were very probably rebel spies. The hesitation however gave way to the apparent sincerity and urgency of the applicants; and they, and a succession of parties like them were received and treated by our dear brother, until his health was seriously affected by the strain, and in the following year he was compelled to return to England. Earnest as the applicants always were, and ready to make deposit of considerable sums

of money according to their means, they hardly ever failed to become restive and apparently ungrateful during the course of treatment; and it became a matter of exceeding difficulty to maintain order amongst them, or to prevent their smuggling into their temporary asylum, supplies of opium, wine, etc, etc. Some time after the experiment was closed, two catechists were sent down to *Tung-yang* to make enquiry as to the reality of the reformation effected. Unhappily the result of the enquiry led to the conclusion, that a very small proportion indeed of the whole number had resisted the different temptations to return to their old habit. Only a few months later the Tae-pings took possession of *Kin-hwa foo*, and a large number of the population of *Tung-yang* and the other districts perished by famine and the sword.

It was I think just ten years ago, that the anonymous benefactor sent the bulk of his denotion, £3000, to the secretaries of the Church Missionary Society. Their first step was to direct enquiries to their missionaries in China, as to the best method of carrying out the intention of the donor. What was the general tenour of the replies to these questions I do not know. Some at least, influenced by the experience of 1859–60, deprecated the establishment of an asylum, and were in favour rather of opening a general hospital or medical school, by which it was thought, the good instead of evil, so much desiderated by the anonymous benefactor, would be done to the Chinese generally, though not precisely to the opium-smoking class. The trustees however considered that such charities would not carry out, literally enough, the wishes of the donor; and they accordingly requested Mr. (now Bishop) Russell, upon his return to China in 1869, to take steps to open an asylum as soon as possible. His attempt, which was of a similar nature to Mr. Gough's ten years earlier, resulted in several cures; but it came to a stand-still for want of a suitable building; the one in which it was commenced being required for other purposes.

At length in 1871, the secretaries of the Church Missionary Society obtained the services of Dr. Galt of the Edinburgh Medical Missionary Society, and under advice from Mr. Russell, instructed him to establish an Opium Refuge at Hangchow, as soon as his knowledge of Chinese permitted it. He thus became a member of this mission; and the European and American missionaries who had hitherto been without any medical aid nearer than Shanghai or Ningpo, secured the advantage of a resident doctor. The doctor reached us on one of the last days of 1871.

His first year,—amid many interruptions, occasioned by his practice amongst the missionaries, and also by house building,—was spent in acquiring the language. He treated a number of native patients

recommended by the missionaries; but he did not commence his special work till the close of last year. During the former part of that year he had necessarily spent much time in superintending the erection of the refuge, which is a native house forming originally part of my premises; and which, when repaired and removed to the doctor's compound, proved sufficient to accommodate twenty-four native beds in three large wards; besides containing a large reception room also used for religious worship, a surgery and consulting room and offices.

It is rather cramped in the last respect, and also in respect of accommodation for general patients, or such as require quiet and separate treatment. It is hoped that before long additional buildings may be erected, if funds for the purpose are forthcoming. The staff at present consists of a native Christian assistant, whose chief defect is his very limited education, a cook and helper, and a porter. A pupil from the mission school at Ningpo is to join the hospital in the autumn. The doctor's duties and responsibility without any skilled help, and without a chance of professional consultation are very heavy indeed. He opened the hospital to opium-patients last autumn. They came at first but slowly; and the out-patients, who are attended to every Tuesday and Friday, were by no means numerous. Since February however (China New year) the hospital has been getting more and more popular; opium-smokers eagerly waiting for their turn to be admitted, and the reception-room crowded every week with an average of more than ninety out-patients.

The *opium-smokers* are admitted upon payment of $2, which is sufficient in most cases to defray the cost of their maintenance, during their treatment in the hospital. This period varies from fifteen days to three weeks. Hitherto they have been admitted at the rate of about twenty at a time, and as fast as vacancies occurred. It is intended in future to admit only once a month, so as to allow the doctor and his staff a little breathing time between one party and another. The treatment consists mainly in an immediate prohibition of the opium-pipe, and a gradual reduction of the amount of opium-stimulant, administered in a liquid form, and combined with other stimulants and tonics. One or two patients had proceeded to such an excess in the amount of the drug smoked, that their system was hardly able to bear the ordinary form of medicine. They were however recovered by special care and appliances. One of them was in the habit of smoking as much as nine drams of opium daily; another, eight drams. The whole number of cases treated since the close of last year is upwards of one hundred and sixty. They were in character and behaviour while in the hospital very much what might have been expected.

A very few came reluctantly at the instance of relatives. The majority were most urgent to be admitted; and expressed the utmost readiness to conform to rules. But in the course of three or four days, when the gradual diminution of the opium began to be felt in the form of lassitude and general *malaise*, they would become discontented, insolent, and uproarious. It was not uncommon for the majority of those in the hospital, after spending the greater part of the day in bed, and taking their first meal in the afternoon, to make a riotous demand at the hospital kitchen for another meal at some time between ten o'clock and midnight; and then to spend the rest of the night in loudly abusing the doctor, the assistant, and foreigners and Christians in general. Another manifestation of a mutinous spirit which occurred not unfrequently was the throwing of food, basins and all, out of the window; and the hurling of furniture and other heavy missiles at the head of the porter, who was particularly unpopular, on account of the check his office compelled him to put on the excursions of the patients. It would not have surprised me, if Dr. Galt had resolved to postpone the renewal of the experiment, until he could meet with assistants of sufficient tact and resolution combined to put a stop to such proceedings. He has not done so however; and though much exhausted by his first half-year's campaign, he hopes to re-open the wards before the end of August.

The *whole* number of patients happily have not been guilty of the mutinous practices described. A certain number,—perhaps, speaking by guess, as many as ten per cent of the whole,—have been honestly grateful for the boon afforded them. Two amongst these latter are military graduates; who not only conducted themselves well and shewed an interest both in religious and scientific books whilst in the hospital, but have kept up an interest in the doctor's work and in Christianity since their cure One of them, having no employment at the time, made himself exceedingly useful by spending nearly all his time for some weeks in the hospital, assisting the dispenser, keeping order among the out-patients, and on more than one occasion quelling the turbulent complaints of the opium-patients. No remuneration whatever seemed expected for this, and in fact beyond a present of medical books from Dr. Galt, and his meals during about half the time he was with him, he received nothing.

Daily morning and evening worship is always maintained in the reception room, and most of the in-patients attend with some regularity. A few of them also have purchased copies of the Scriptures; and the graduate just mentioned, besides buying all the religious books Dr. Galt could supply him with, also purchased a copy of Dr. Kerr's new work on chemistry.

The relief of *out-patients*, though they are attended to only twice a week (on Tuesdays and Fridays), is also a task involving no small labour. Since February upwards of a thousand individuals, making near three thousand applications, at the average rate of about ninety each open day, have been relieved. They were of nearly every class except the highest; from beggars to well-dressed women who came in sedans. They were admitted as early as 8 A. M., soon after which the doctor began his inspection, admitting usually four patients at a time to the consulting room. He had seldom finished by 1 P. M.

The assembled patients were always addressed, and some portion of Scripture read to them, by a member of our mission; and although from the variety of dialects in the assembly, and the hitherto imperfect arrangements for keeping order, it is a difficult audience to address, I have often witnessed eager and intelligent attention on the part of many of the hearers. Occasionally portions of Scripture were sold to them; and more than once the address was followed up by interesting discussions.

Capricious as our Christians often are, in preferring the Chinese doctor and his drugs to the scientific foreigner, there seemed a tolerably strong preference amongst these out-patients for the foreigner. On one occasion there was a little discontent, occasioned by the idea that patients were going into the doctor's presence out of turn. One young man became so excited and violent, that I thought it necessary to have him expelled; and on returning to the reception room appealed to the other patients, not to be so unreasonable as to impute unfairness to the doctor, who was wearing himself out to benefit them. I pointed out to them, that there were not only native doctors whom they might consult, but, if they were poor, there were two or three free (*native*) dispensaries where they might obtain help. The mention of the native dispensaries called out a very warm expression of preference for Dr. Galt and his medicines, and the conduct of the expelled patient was loudly condemned.

In bringing my sketch to a close, I would beg the prayers of the readers of the *Recorder*, on behalf of Dr. Galt in his anxious and most laborious task; both that his medical treatment may be blessed to effect many cures, and relieve many from the fascination of opium-smoking, and that by word and example he may be enabled to spread amongst the patients and their friends, the saving knowledge of our Redeemer.

His colleagues, who do what they can to second his efforts by addressing the patients, would also ask for an interest in the same

prayers, that genuine faith and love may always stimulate and guide their addresses, and that speaker and hearers alike may be under the influence of the Holy Spirit.

HANGCHOW, *August*, 1874.

NOTE.—As allusion has been made to Dr. Galt's medical attendance on mission families here, it may be well to explain, that whilst such attendance of course taxes his strength and leisure to some degree, it does not at all affect his pecuniary position. The hospital is maintained under the direction of the Church Missionary Society, in the first instance by an annual grant from the Indian collector's donation. Taking the last quarter as a sample, this grant supplied about a third of the whole expense; fees paid by missionaries and the opium patients' entrance payments furnished more than one half; and the remaining fifth (approximately) was met by the Church Missionary Society. This society, which employs, amongst American Indians, Africans on the west and east coasts, in all parts of India, in New Zealand and Mauritius, in China and Japan, upward of two hundred European agents, counts among them hardly two or three medical missionaries. So far as I am aware, our Dr. Galt, and a Cambridge M.D. Dr. Maxwell in Cashmere, are the only examples. Hitherto they have felt it to be their first duty to provide for the literal preaching of the gospel; and hence, highly as they estimate the influence for good of all efforts of Christian benevolence, they have not seen their way to apportion any large fund to hospitals.

G. M.

MONGOL TOILET.

HOW do Mongols of both sexes living in the same tent, manage to dress and undress with decency? This is a great question among foreigners who enter a tent and see how confined it is; and rash people are apt to jump at once to a conclusion and condemn them as destitute of all delicacy. This is unjust. It is true that there is no place for retirement, but it is also true that a Mongol woman can get up and dress with perfect propriety in a tent full of men. It is all in the dress. The dress of both sexes, as far as shape is concerned, is pretty much alike; the main difference is that the men gird themselves with a belt, while the women allow their long garments to hang loose from shoulder to heel, and hence it comes that the common word for "woman" in Mongolia is "*beltless*." When a Mongol goes to bed he takes off his belt, unbuttons his coat, gets his arms out of the sleeves, so that he is all inside his robe as if it were a little tent, stretches himself on his felt, face downwards, and, covered by his coat, resting on his toes and head, divests himself of his nether garment. His coat he has for blankets, and under it he curls himself up, needing no other covering except in cold weather.

In the morning before rising he may be seen making strange movements, and then he suddenly rises up inside his coat and with his nether garments on all right. Women button up their coats at once and commence household duties. The long wide robe hanging loose gives them a very slovenly appearance, while in milking and cooking

great part of the gown lies about on the dirty ground, and in general the women appear slatternly in the extreme. The loose gown once appeared to advantage. A traveller crossing the desert in a camel cart, was for a time puzzled one forenoon to know what the woman,—who, mounted on a camel, led his cart camel,—was about. Her hands disappeared, and inexplicable leanings and movements were seen about the shoulders, till at last the gown slid off and revealed another, more suitable to the increasing heat of the day. The girl had managed to change her dress while riding her camel and leading the cart, and had done it so adroitly and modestly, that it was impossible to tell what she was about till the process was complete.

Men on rising usually crouch down close to the fire, open their coat and sit lazily warming themselves and smoking. After a while they look about for a short cotton garment which is worn under the coat, and which might by extension of courtesy be called a shirt. The production of this garment is usually the signal for the most unpleasant sensation that a foreigner is conscious of in connexion with Mongol dressing. The shirt was probably new or washed six months ago, and being constantly worn has an unpleasant look. The first step in the process of manipulation, is with a view to the temporary purification of the habiliment, and will better be left undescribed. It has next to be warmed. This is done by holding it over the fire in the smoke, with the occasional improvement of extending the sleeves opened, so that they act as chimneys. The garment is now ready for putting on. *They* seem to like it, but a foreign spectator cannot help shuddering at seeing six months perspiration and soot warmed up and applied to the skin of a Mongol even.

Washing is another sight. The Mongols wash once a day. A little water is poured into the ever-present wooden cup, from which it is either emptied little by little into the hand, or taken into the mouth and squirted out as needed. Washing is usually confined to the face and hands; neck and everything else not being regarded as standing in need of water. The washing itself is not so bad, but the "drying" is a little out of the way. With his ordinary want of forethought, a Mongol usually begins to think how he is to get his face dried only after he has got it washed. As he looks round dripping, most probably the first thing that catches his eye is the "shirt" aforementioned, and it is pressed to do duty as a towel. A more provident Mongol has a handkerchief, which is but a slight improvement on the shirt. There is another method in vogue, mostly among girls. When the washing is completed, the hands are rubbed slowly over the face, gathering the moisture, which is sucked from them as they pass over the mouth.

The sound and the idea are not pleasant, but it is undoubtedly the cleanest method of wiping the face, and as such perhaps the least disagreeable to the beholder. Feet are never washed except by accidents, such as herding sheep in the rain, or crossing a stream on foot. Bathing is not customary. Said a Mongol, "It is too cold in winter; in summer the flies bite." This is of course the sluggard's excuse. If they were alive to the importance of it, nine-tenths of them could secure a bath with very little trouble. I once met an invalid, who being a doctor, prescribed hot bathing for his disease, and had fitted up a gem of a little bath in his tent. He had sunk into the ground, a tub about three feet deep and big enough to sit in, and hung from the roof of the tent two felt curtains. All he had to do was to get inside, close the curtains, and then he was at liberty to dress and undress in complete retirement; and this is probably the shape the Mongol bath will take, when the Mongols are persuaded of its utility as a preventive against disease. They already believe in water as a curative agency, and flock to hot and cold springs in Mongolia and China. Few of the invalids of long standing have not at one time or other tried hydropathy, and many have tried it with remarkable success.

But to return:—the dress of the poor is wretched. Men and women go about in rags, tatters, and filth, shivering in the cold. The rich dress impressively. The men have beautiful robes lined with the finest lamb's skin, and hang a profusion of massive silver ornaments from their belt. They are also great on fur caps, and one may sometimes meet a man wearing a cap worth as much as all the rest of his clothes put together. But the true criterion of a Mongol's wealth and standing is his snuff bottle; and as custom requires him to hand it on introduction, one can make a good guess as to the position of any man he may meet. These bottles come from Peking, and range in price from a few cents to eighty taels. The cheap ones are made of glass; the valuable ones are beautiful stones skilfully hollowed out and nicely finished. Women do not usually carry a snuff bottle, but on ceremonial occasions they also produce it from the box where it is stowed away. Women's bottles are almost uniformly small, thin, flat stones, with scarcely any capacity; and, as far as I have yet seen, always empty. The being empty does not matter. It is handed with due ceremony and form, and the recipient, too polite to see that it is empty, smells it deliberately, and returns it with dignity.

But the most remarkable parts of Mongol costume are the hair ornaments and head-dresses of the women. Even a poor woman, if married, has a profusion of silver ornaments and fittings on her head and hanging from her hair, which contrasts strangely with the dirt and

squalor of her general appearance. The precise nature and shape of these ornaments vary with the tribes; and any one well up in this species of heraldry can tell a woman's tribe at a glance. But though they vary, they all agree—in being cumbersome,—perhaps a Mongol would say impressive,—and in necessitating a style of dressing the hair, which when once performed, will most likely be allowed to stand undisturbed, till growth disarranges it and demands fresh attention. Perhaps one may think a head not dressed for a month would look untidy. Not at all. Though the hair from which the pendants hang is not undone, the upper hair can be dressed, so as to look quite neat. *They smear it with glue*, and if one does not know and does not examine too closely, it looks well enough. Some of the tribes have hanging ornaments, which are suspended from a band running round the head, and kept in place by a hook in the ear. As these pendants are heavy, it is quite painful to see how the lobe is distended when the head is bent forward; and the unpleasant feeling is increased, by noticing that many of the elder females have had their ears rent open,—some of them more than once. One tribe I am acquainted with, has a head dress for its matrons, which projects up and makes it impossible for a cap to sit on the head. On occasions of ceremony, such as formal introductions, or the meeting of friends after absence, a cap must be worn. It is placed above the ornaments and tied on, remaining all the while clear of the head, and looks so absurd that it requires an effort to receive the lady's snuff bottle with becoming gravity.

The every-day gear permanently worn is sufficiently cumbersome, but on gala days a perfect curtain of beads is superadded; and when a crowd of women, arranged in flaming dresses and rich fur caps, enveloped almost to the waist, in strings of red coral beads, and flashing with the sheen of silver ornaments, take their stand together in the verandah of a temple, the effect is simply grand. In the presence of such a sight, none but the blind and the prejudiced would refuse to admit that the beauty of these Mongol women is enhanced by their ornaments. The Mongol women on seeing foreign ladies, are struck by the absence of head gear; and we are in the habit of trying to persuade ourselves that beauty is, when unadorned, adorned the most. Mongol women when young are often beautiful, but always look best in their ornaments; and perhaps their foreign sisters might gain something, as far as mere look is concerned, by an impressive head-dress, though coral beads and glue would hardly do. The difference between them and us is this: the Mongol woman's field of attraction is confined to her face and appearance, while we estimate a lady's worth, not so much by her looks as by her mental qualities. The Mongol woman is

scarcely taught that she has a mind at all, and it is not strange that having nothing else to recommend her, she should excel us in making the most of her face. The Mongol ladies outdo western ladies; but this is not all,—Mongol gentlemen's dress is more becoming than ours. To be convinced of this, you have only to glance at a foreigner in his tights and short coat, and a Mongol in his ample robe flowing down to his heels. We do not grudge him his looks. If we had as little to do as he has, we might dress as well; but while our ladies have intelligence and we have activity, we can afford to let the better-dressed Mongol sit in dignified laziness, and contemplate the superficial charms of his superiorly adorned wife.

HOINOS.

NOTES OF A VISIT TO NAN-CHANG FOO 南昌府.

BY REV. J. ING.

ON Tuesday, July 14th at 5.30 P.M., we set out from Kiu-kiang by a small native boat for Wu-chen, whence we were hoping in a few days to proceed sixty miles farther south, to Nan-chang the provincial capital of Kiang-si. By 9.30 P.M. we had made twenty miles, to the district city of Hu-kow, at the mouth of Po-yang lake, into the harbor of which, a mile from the Yang-tsze, we gently floated on the back-water current. Just before arriving we observed a comet in the north-west, not much above the horizon, which immediately threw our ship's company (three celestials all told) into a *mantic* rhapsody, and the cook taking the lead, prophesying said: "Rebellion is coming which will take its rise among the people. The Chinese are *seemingly* overhung by the comet." We joined issue with these unlettered presagers of the future to no avail. "Evil days are coming" they said, "Chinese, unlike the men of other nations, are desperately wicked and addicted to strife, sedition, rebellion and every crime known to the law." So ran the tenor of their gloomy enunciations. For this torrid season the night was delightfully cool, and we slept from tattoo to *reveille*, one sound refreshing slumber; till aroused to a world of care by the boatmen in the confusion of setting sail. The heavens were unpropitious, and an adverse wind drove us into a small anchorage, where we passed the heat of the day; when just as the king of day hung upon the summit of Lew san 廬山 our small craft was again in motion, and crossing the Po-yang lake 鄱陽湖 twice, a distance of twenty miles was made to the old town of Tsu-che 朱溪, five hundred years ago a place of importance, but now utterly gone to decay. Another good night's rest and

morning dawned upon us with storms arising in the north and south, accompanied by thunder and lightning, as we sailed for Wu-chen 吳城 ten miles distant, where we arrived at 7 A. M. on Thursday. It was a quick trip for the season of the year. That day and the following were occupied with preaching in the chapel, assisted by our native helper. On Sabbath we had the quarterly meeting. The presiding elder preached from Luke vii: 50; immediately after which we held a baptismal service. There were three candidates,—two women and one man. Of the former, one was over fifty years of age; the other two being under thirty. The two women during their eight months of probation studied, and were able to read understandingly, the catechism and hymn book. The young man was able to read the New Testament, only indifferently. In the afternoon, another sacramental service was held; five natives partook of the communion, one member being absent, in the country.

Having resolved for convenience to adopt the native costume, on Monday morning a barber was called, who shaved my head in native fashion, and attached a queue to my crown. I then clothed myself in the loose cool grass-cloth garments, which I had taken care to prepare before leaving Kiu-kiang. With Chinese shoes upon the feet and fan in hand attended by a native colporteur I proceeded up the street to the Tsean-tsau ma-tau 全楚馬頭 where we embarked in our boat. We had three boatmen,—two men and a boy. The two men were inveterate opium-smokers, while the boy seemed constitutionally opposed to every practice tending to personal cleanliness. We had a head wind and made only twenty miles the first day, through a level country, the river averaging about half a mile in width. Tuesday evening found us at Tsiow-sha 樵舍 forty miles from Wu-chen and twenty from the capital. The natural scenery at this point is decidedly interesting; the country is mountainous, and affords one or more commanding and beautiful prospects, sufficient to allure the curious traveller from the direct line of his course. On one of these points, immediately commanding a grand sweep of the river, stands a temple dedicated to the goddess of mercy. A young Buddhist priest, with whom we had some conversation a year previously, was still in charge of the temple.

Wednesday morning at day-dawn we had a light wind which soon failed us; but by patient toiling at the oars, early in the forenoon the capital appeared on the horizon of our vision. There was the brick wall, say fifty feet high, of the great city of half a million souls. The wall has seven gates. There was a forest of masts stretching for miles along the city side of the river, immediately under the wall. We

behold neither lofty spire nor mighty edifice, rising heavenward to welcome us. The office of the provincial treasurer, consisting of a cluster of Chinese houses interspersed with trees,—the tops of the trees and buildings only being visible to us,—was the most conspicuous place within the city. The river is about two-thirds of a mile wide; it divides into two branches at the lower end of the city; the right branch leading off to Jaou-chau foo 饒州府 sixty miles distant; while the main branch passes on by the city to about opposite the treasurer's *yamun*, where it again divides, the right branch leading to Foo-chau foo 撫州府 distant by land sixty miles; the other to Kan-chau foo 贛州府 three hundred miles distant. All these branches are said to be navigable for Chinese shipping the whole year.

What a grand center for missionary operations! All these great cities, teeming with hundreds of thousands of people are to-day without a single Protestant missionary. The field is open,—waiting,—the harvest is great. Would that the Lord would enable us soon to commence active operations in this heathen capital, that is said to contain two hundred idol temples of the largest kind, while the lesser shrines are without number. We anchored near the Ta-shen men 得勝門, and having called two chairs for myself and colporteur, we entered the city by the above-mentioned gate, with a native attendant Chen Pingan 鄭平安, a member of the little church at Wu-chen. Making our way to the Sin-kean 新建 hsean *yamun*, which was at least two-thirds of a mile distant, our chairs were put down within the gates, while the attendant went forward to present our cards. The sse-ya then advanced, and invited us into his office fifty yards away, just inside the second gate, on the right hand.

"The hsean 縣 is not at home," the secretary at once informed me. "Very good" I replied, "we can present our business to you as well." Tea was served; the people came in crowds to see us; many of them went away doubting, while some left the door murmuring "no foreigner,—is either a Cantonese or Ningpo man;"—but this is the usual verdict of persons in the interor, whether we are in foreign or native dress; and I am glad that it is so,—for it annihilates to a great extent the vast distance between the Chinese and the missionary.

Our business was,—1st. To ask redress for loss of clothing which our colporteur suffered last winter at one of the inns in the city. The claim was at once allowed, and they proposed as a work of supererogation, to give the innkeeper and a few petty officers connected with him, each two hundred blows. We saved their backs however from being beaten with many stripes.

2nd. The desire to sell books and preach; to which they urged

no objection, but promised to give us every facility for so doing, as they did during our stay.

3rd. We asked permission to open a chapel in the city, in the course of two or three months if desirable; to which they consented, and promised their assistance at the proper time.

We staid all night, four policemen *sleeping* on our boat, and all was quiet. At the dawn of day we thanked God for a night of sweet rest, and freedom from dread alarms, such as we experienced before the city one year previously. After breakfast we had many calls, and many questions to answer our numerous curious visitors, touching the object of our mission to their city. Most of these callers were from the colleges (書院 shiu-yuan) in the city; a party of whom insisted that I should preach to them, which I did. Immediately after, one of the younger men in the company quietly remarked to his friends,—"This doctrine undoubtedly had its rise in China, and afterwards was disseminated in foreign countries; and now it is making the return circuit." In company with a small mandarin, we visited the somewhat celebrated Ten-wang ko 滕王閣 lately rebuilt,—finished last year,—from which we had a grand view of the city. The wall is some ten miles in circumference, high, and in good condition. The city was not taken by the rebels during the late insurrection. From this lofty look-out, the *yamuns* of the foo-tai 撫臺, fan-tai 藩臺, ngea-tai 臬臺, che-tai 制臺 &c. are visible. We went to the office of our very kind and courteous attendant, which was immediately under the Ten-wang ko. He assured us again and again, that "we were his guests; he was lord, ready, able, willing, and bound to protect us." We spent an hour or so in conversation with him concerning the object and designs of the missionary, concerning the foreigner and foreign countries, &c. At 2. 30 P. M. we took leave of the city where we had passed twenty-four hours very pleasantly, feeling that Nan-chang foo 南昌府 had risen in our estimation; for it was in company with Mr. Cardwell of the Inland Mission that I visited the city near three years ago, when admittance or any prolonged delay before the place were denied us; and again, a year since, when alone, I made a visit there, I was not allowed either to sell books, enter the city, or remain more than two hours. I was mobbed the night following, on the opposite side of the river, near a mile from the city. The treatment which vice-consul Baber, then of Kiu-kiang, received there some two and a-half years since, when sent to test the value of a foreign passport, is still fresh in the memory of all. Better days have come, and men have grown wiser. I believe this city of half a million souls is waiting for the gospel, and would that it might not wait long. What a grand

center for an "inland mission." Would that I might have the honor of opening and carrying on this work. Men for the interior,—to reside and labor there,—we believe is the great missionary desideratum in China at the present time. Chinese in the church and out of it are beginning to ask the question,—why not occupy this capital, and other great natural and political centers? "Go disciple all nations."

September 9th, 1874.

THE LATE EMEUTE AT CHI-MI.

Compiled from the "Supreme Court and Consular Gazette" and "Shanghai Budget."

IN the autumn of 1873, the Rev. Mr. Corbett of the American Presbyterian Mission, having received sufficient encouragement to justify his hopes that many of the Chinese in the neighborhood of Chi-mi,—a large town four hundred *li* to the south of Chefoo in Shantung,—were anxious to renounce their superstition, and become adherents of the Christian faith, packed up his library, a portion of his furniture, &c. and, accompained by his three children, and a native Christian, departed for Chi-mi, with the intention of residing there and founding a church. After spending two months in different villages, he decided to settle down for the winter in the village of Kow-pu, where he rented a house for his family.

For a time all went well, the natives appeared very friendly, and anxious to hear of the religion of Jesus; but gradually rumours began to be circulated against Mr. Corbett, accusing him of stealing children, of plotting an insurrection, and of having arms hid under the floor of his house. The usual result followed. On the 30th November stones were thrown as he rode through the market town of Hwa-yen, and the assault was repeated with more severity on his return. Mr. Corbett complained to the magistrate of Chi-mi twice, who each time promised to issue a proclamation to restrain the people, but it was not until a third and more pressing enquiry why the notice had not been posted, that a few were put up. They had however no effect, for on his again riding into Hwa-yen a fortnight later, accompained by two native preachers, he was again attacked and mercilessly stoned, escaping from a cruel death almost miraculously, being extricated by a native who was an entire stranger, and of whom he has been unable to gain any tidings since. To use Mr. Cobett's own words:—"At this point, a man whom I did not know, came to me and said, 'You must get out of harm's way.' I replied 'I have no way to get out.' He answered 'Give me your riding-whip and follow me.' He took the whip and opened a way

with it on either side, and I followed him rapidly; he at the same time saying to the crowd, I know you all, and I will bear testimony against you, if you injure this man.' While we were hurrying out, a few men fell down behind us, blocking up for a moment the way; and thus helping to facilitate my escape. I tried afterwards to find who this man was, so as to make an acknowledgment of my indebtedness to him, but could not."

The affair created some excitement in the neighborhood, and threats were conveyed to Mr. Corbett, that if the rioters were punished their friends would retaliate on him and his children. Under the circumstances he thought it well to remove his family to Chefoo, leaving his house and effects in the care of native Christians, and after enduring many trials and hardships, finally reached Chefoo with his children in safety. So soon as he had gone the people broke open his house, and ransacked his property, also assaulting and annoying some of the native Christians in the district.

Mr. Corbett lost no time in laying the matter before the United States vice-consul at Chefoo, Mr. Cornabé, and despatch after despatch were exchanged between him and the taotai without any satisfactory result. At length Mr. Cornabé acquainted Dr. Williams, the American *chargé d'affaires* at Peking with the treatment that Mr. Corbett had experienced, and the steps that he (Mr. Cornabé) had taken to obtain redress. Dr. Williams with characteristic promptitude and alacrity, at once instructed Mr. Sheppard the U. S. Consul at Tientsin, to proceed to Chefoo, and armed him with full authority to enquire more minutely into the particulars of the usage sustained by Mr. Corbett, and, if necessary, to adopt such measures as seemed best calculated to induce the taotai to comply with his demand for satisfaction.

On receiving these instructions Mr. Sheppard at once proceeded to Chefoo to investigate the case. He examined Mr. Corbett and a great number of Chinese witnesses,—some of whom were Christians,—and the evidence elicited convinced him of the veracity of the statements originally made by Mr. Corbett to Mr. Cornabé. Once assured of this, Mr. Sheppard—distrusting documentary intercourse with the taotai, as a speedy medium of attaining a satisfactory termination to the affair,—requested a personal interview with his excellency, for the purpose of making some definite arrangement towards bringing the ringleaders in the riot to punishment. The taotai appointed a meeting to be held at his *yamun* on the 24th March; and accordingly on that day, Mr. Eli T. Sheppard, Mr. W. A. Cornabé, Mr. J. M. Farmer, (secretary), the Rev. J. B. Hartwell (interpreter), and a Chinese secretary waited on his excellency. At this meeting, after a good

deal of discussion in which the taotai indulged in most contradictory statements, he conceded substantially everything that Mr. Sheppard demanded.

A few weeks after this, Mr. Cornabé received a letter from the taotai informing him of the arrest of the men whose names had been handed in to him by Mr. Corbett. The list of names delivered to his excellency comprised in all forty-two Chinese,—eight of whom were notorious ringleaders in the riot,—and Mr. Cornabé accordingly, believing that "the men" said to be arrested meant *all* the men, immediately sent a despatch to Tientsin requesting Mr. Sheppard to return to Chefoo to attend the court. It afterwards transpired, however, that only fourteen had been brought from Chi-mi; and of these only ten *bonâ fide*, but very insignificant men indeed. On Mr. Sheppard's arrival he was made acquainted with the deceit which had been practised by the taotai, and on Monday, May 4th, in company with Mr. Cornabé, Lieut. Commander Bridgman of the U. S. gun-boat *Palos*, Mr. Farmer, Rev. Mr. Hartwell and Mr. Lasher, proceeded to the *yamun* in chairs of state accompained by outriders. His excellency the taotai was supported by the Chi-mi hien, the magistrate from Foochow, and Mr. H. O. Brown, commissioner of customs at Chefoo. As at the former meeting, the subject on hand was formally introduced by Mr. Sheppard, who complained of the mere semblance of an effort that had been made to meet the requirements of the case. His excellency excused himself by recounting the many difficulties to be contended against, in essaying to find so many individuals who lived at such a remote district as Chi-mi. The interview lasted three hours and a half, and was concluded by a distinct and lucid understanding being come to, that in fourteen days the rest of the rioters were to be apprehended and conveyed to Chefoo. This promise, given in writing, was faithfully performed.

The trial commenced on Monday the 25th of May, before his excellency the taotai and Mr. E. T. Sheppard, U. S. consul, Mr. Cornabé, U. S. vice-consul, being also present. The Rev. Mr. Corbett, as prosecutor, stated his case from the time he arrived in Chi-mi, last September, till he was compelled to leave on account of the threats made against his life. His recital occupied four hours, and he rehearsed every incident of that eventful period, during which he was persecuted on account of his endeavors to impart to the natives a knowledge of the rudiments of the Christian faith. Then followed the examination of witnesses, during which it was clearly shewn that the officials from the highest to the lowest, took no steps to assuage the angry feelings against the Christians existing in the minds of the people of the neighborhood;

and also shewed the evident sympathy entertained by the influential residents,—both literary and official, with the people, in their opposition to foreigners. The trial was brought to a conclusion on Wednesday, June 3rd, having occupied the court six days, commencing each day at two o'clock and continuing until six P.M.

The same day (June 3) the taotai had an interview with Mr. Sheppard at the residence of Mr. Cornabé, at which the captain and officers of the *Saco* were present, and all the demands of the United States consul were complied with. Six persons, who were proved to have been prominently engaged in the two cases of stoning, were beaten with the large bamboo; three of them eighty blows each, two others sixty each, and one forty blows; and the local constables,—tipaos of Kwo-pu and Wha-yen,—were degraded from their offices after receiving eighty blows each. The persons who entered the house and had possession of the things, were imprisoned until they returned in full an equivalent in money for the losses sustained by Mr. Corbett, according to his valuation amounting in all to Tls. 375. It was further agreed that any accusations or lawsuits growing out of, or connected with this difficulty, should be suppressed; and all the accused were made to enter into a bond for Mr. Corbett's personal safety, while he remained in Chi-mi. The taotai also issued a full and stringent proclamation, giving the history of the case, stating how it was settled, and threatening severe punishment upon any one who dared to engage in similar outrages in the future.

A. G.

桂花 *Kwei hwa.*

THE OLEA FRAGRANS.

Sweet flower, thy fragrance comes at last,
Borne on the wakening northern blast,
  Sure sign of summer flown;
Each village now is redolent,
And even the city knows thy scent,
  From high-walled gardens blown.

Thou gift from Heaven to earth defiled,
Sweet as when virgin Eden smiled,
  I hail thy yearly bloom;
Thou to the toil-worn sons of men,
Through hovel door and opium den,
  An Eden sigh art come.

Yet sweeter, in my English home,
(Where green-veined snowdrops early bloom),
  The secret violet's breath;
And cowslips on the breezy down,
Tell winter's fury past and gone,
  And life come after death.

So restless through life's changeful day,
Here for the northern blast we pray,
  There for the balmier breeze;
Each season and all climes tell out
God's glory, but we fret and doubt,
  Like children hard to please.

That better home each year draws on,
Each fading summer, setting sun,
  And flowers that bloom and die;
When the sweet season's march shall spread,
(Where death is not, yet sin is dead)
  Beneath a broader sky.

The splendour of long summer days,
The calm of autumn's slanting rays,
  The songs and flowers of spring;
The social joys of winter nights,
All shall be blent in heaven's delights,
  Earth's Maker is heaven's King.

MEMOIR OF THE LATE MRS. MILLS.

The late Mrs Mills, wife of Rev. C. R. Mills of Tung-chow, was born at Belfast in Ireland, on the 20th of June, 1834.

Her father, Hugh McMaster, Esq. emigrated to America, and settled in Buffalo, N. Y. when she was only three years of age. He connected himself with Trinity Church (Episcopal), Rev. Dr. Shelton, rector; and there the family worshiped till the death of Mr. McMaster in 1844. Her mother, a woman of superior intelligence and piety, by this sad event was left alone in a strange land, with four little girls; of whom the eldest, the subject of this notice, was but ten years old. She was educated at an excellent grammar school in Buffalo, taught by Mr. and Mrs. Brodhead. At about sixteen she commenced teaching in the public schools of Buffalo, in which she continued with only an interval of a term or two, until her marriage with Mr. Mills in August, 1856. She was a very successful teacher, and gained the respect of her colleagues and the affection of her scholars. She was at the time of her marriage, a member of the Central Presbyterian Church, Buffalo, Rev. Dr. Lord pastor. She greatly enjoyed his pulpit ministrations, and owed largely to him a particularly distinct apprehension of the doctrine of justification, which strongly marked her religious character.

Though by conviction and preference a Presbyterian, she much admired the sober dignity of the Episcopal church service, in the forms of which she worshipped God in her childhood. Her religion was marked by a reverence for divine things, which harmonized well with the use of a liturgy in the service of the sanctuary. She loved with a beautiful Christian charity, the people of God of every name. She was remarkably reserved in speaking of the relation of her own soul to God. Never till the last few hours of her life, did she speak freely of these deep mysteries of the soul, even to her dearest earthly friend. In that memorable conversation, she said she could not remember the time when she did not love Jesus.

Mrs. Mills' experience of missionary life in Shanghai, where Mr. Mills resided for about six years, was unusually cheerful. Her health was good, the long season of heat not debilitating her as it does most Europeans. She greatly enjoyed the opportunity which Shanghai offered, for a large acquaintance with Christian missionaries both in China and Japan. Not a few who read this notice will remember with pleasure, the graceful Christian hospitality in which she found such delight.

The distinguishing feature in the missionary work of Mrs. Mills in Shanghai, was her labor of love for the Nanking refugees, who fled from the rebels to that place by thousands. The summer of 1860 was devoted almost wholly to these miserable people. There was something fascinating in the *abandon* with which she toiled for them, Indeed work which relieved the physical wants of the poor and sick, was that in which she felt most enthusiasm in every part of her mis-

sion life. In the summer of 1862 Mr. Mills removed from Shanghai to Tŭng-chow, to join his brother-in-law Rev. S. R. Gayley. Up to this time their life in China had been of rare felicity. The re-union with Mr. Gayley was anticipated with lively satisfaction. Few have had the happiness to possess such a friend. He had entered upon his work in Shantung with much enthusiasm; and Mr. and Mrs. Mills were impatient to rejoin him and his family. God saw fit to blast all these hopes. Mr. Gayley was smitten down with cholera almost immediately after their arrival. Mrs. Mills was herself brought nigh to death by the same terrible disease. Their two little boys and two nieces fell its victims. Those were dark days. Mrs. Mills felt the loss of her children very acutely. Her own health was much impaired. For six years her mission life was a brave struggle with sickness and suffering. There were intervals of sunshine and joy. Little voices made music in that desolate dwelling, but again and again were they silenced in death. Four little graves on the hill indicated the characteristic of Mrs. Mills early mission work in Shantung. It was not so much toil as suffering,—brave heroic suffering,—that marked her life. In the midst of these personal and domestic griefs, she opened and carried on a girl's boarding-school, which though never large, did good service in its way. She had numerous female visitors, with whom she conversed on the great things of salvation. She spoke the language freely and accurately, having acquired first the Shanghai, and afterwards the mandarin dialect readily. She was much resorted to by the sick, and gave medicines freely, especially to women and children. She took a lively interest in her husband's work as pastor of a native church, and gained the affection of the native Christians to an unusual extent.

In the summer of 1869, Mr. and Mrs. Mills and their two children made a visit to Great Britain and America, which she most thoroughly enjoyed. Their stay was continued till September, 1871, when they started for China *via* San Francisco. This visit restored her health, and she returned to her mission work with renewed cheerfulness and vigor.

In the Spring of 1872, Mrs. Mills was called to endure the chief sorrow of her life. A little son three years of age, a specially bright, intelligent child, the favorite of the little group, after a severe attack of fever became totally deaf, and ultimately as a sequence, entirely dumb. Some hopes were entertained of his final recovery for a considerable time, and earnest prayer was offered by many for him. But as the months passed on, bringing vigorous health to her darling and no sign of returning speech, hope died out even in that mother's heart. It was a fearful struggle. Never had anything so tried her faith in God's wisdom and love. She said but little on the subject. The language of her conduct harmonized with that utterance of the psalmist, "I was dumb, I opened not my mouth; because thou didst it." In her darkness and perplexity she resorted to God in special prayer. The result was a glorious triumph over unbelief. From the temporary darkness, she came out into clear, joyous, permanent light. She had learned the true secret of happiness. "I will as God wills, and God wills right," was the quaint but fine expression of her secret, in homely English. From

this time on, her life was radiant with divine joy. There were still grievous sorrows in store for her. Heavy tidings from America told her of a favorite sister interred in the same grave with her husband; her death following his, after a few months of blank, cheerless, broken-heartedness. But the Scripture promise to the godly was graciously fulfilled to her: "Surely he shall not be moved for ever: the righteous shall be in everlasting remembrance. He shall not be afraid of evil tidings: his heart is fixed, trusting in the Lord."

The last winter of Mrs. Mills' life was a peculiarly happy one. She had indeed reached in her pilgrimage the land of Beulah. Christian joyfulness had now become her marked characteristic. The winter was an unusually mild and pleasant one. Mrs. Mills was largely occupied in efforts on behalf of the poor Chinese. For several months she had done and continued to do most of the interpreting for Dr. Bliss, a young physician who had recently joined the mission, and was not as yet familiar enough with the language to attend to the numerous applicants for medical help without assistance. In addition to this work she had commenced daily visiting in Chinese families. She took with her on these visits Say-la, a bright Christian young woman, the first scholar in Mrs. Mills school before her return to America. It was a great pleasure to her to introduce this young woman to heathen families, and hear her tell her ignorant countrywomen of the Saviour.

Whether the exposure involved in these daily visits to the cheerless houses of the Chinese, occasioned the attack of pleurisy which after nine days terminated her life, cannot be certainly determined. No other cause can be assigned for the attack. She was taken ill on a Sabbath evening, after having attended divine service in English at the house of Miss Dickey, and in Chinese at the Presbyterian church. The attack was a sharp one from the first. Dr. Bliss, who resided in the family, took up the case promptly and gave it his close attention. By Friday she was thought out of danger, and Saturday and Sunday forenoon she was comfortable and seemingly approaching convalescence. That forenoon she had a very interesting religious conversation with her husband. He was supporting her sitting up, when she said in a very striking way, "Tell me some of the words of Jesus." After thinking a moment Mr. Mills spoke of the use of the universal terms *every one*, *all*, and the like, as occurring in John vi: 40, and uniformly throughout the chapter, and elsewhere commonly in the promises of Scripture, remarking his comfort in them, as surely embracing himself in their comprehensive scope. She remarked that her mind took hold of the matter rather differently. To her it seemed that as the special object of Christ's mission to earth was to save men, his desire in the matter might be summed up in the homely phrase, "the more the better;" that as we, coming to this wretched people, are pleased with nothing so much, as when we see the people gladly accepting the religion we bring them, so is it with Christ; we need seek no warrant for gladly appropriating Christ's salvation, when the very object of his incarnation, suffering, and death is our being saved by doing so.

The whole forenoon was passed in religious conversation. In the afternoon she suffered much, but Dr. Bliss hoped it was only neuralgia.

In the evening it became apparent that pleurisy of the left lung had set in. Its progress was very rapid. The right lung was still paralyzed or otherwise unfitted to perform its functions. By midnight there was inflammation of the lungs in addition to the pleurisy; and thus in a few hours, without any very great suffering, she had passed from proximate convalescence to inevitable death. Mr. Mills, though aware of the serious complications of her disease, was unprepared for the announcement made by the doctor to Mrs. Mills about two o'clock on Monday morning, that the case was now desperate.

The announcement caused Mrs. Mills much surprise, and she asked the doctor for the grounds on which he based his opinion. He told her the exact state of her lungs, explaining how and why it must sooner or later terminate fatally. She listened attentively but without trepidation, and with great calmness accepted the situation. Some two hours were spent in prayer and endearing conversation with her husband, whom she consoled by the prospect of reunion after a brief separation. She then inquired if her change might come before the children would naturally awaken. Dr. Bliss intimated that it might; upon which she requested that they be called up, that she might embrace them once more and give them her parting blessing. The children were brought accordingly. Tenderly but with perfect calmness she kissed her little ones. Her little infant daughter she specially entrusted to Mrs. Lan her Christian nurse, charging her not to allow her to learn wicked ways from the heathen. Little Charlie's dull ears caught no word of his dying mother's calm, sweet benediction. She committed him with perfect confidence to God, intimating her satisfaction in the Divine will concerning him, and expressing her assurance that God would in some way hear the prayers that had been offered in his behalf. Eddie and Calvin were likewise committed to God,—that God whose care over herself when an orphan, their mother now remembered; with the memory gathering confidence for these little ones, so soon to become orphans. To the eldest she gave, as a mother's dying charge, the text "Thou God seest me." She remarked to the children that Jesus had called her, and that she was about to come at his invitation, to a world of more happiness and beauty than she had strength to tell them of. She then requested Mr. Mills to read for them Rev. xxi, and vii from the 9th verse.

She also addressed the servants appropriately in their own language. By daybreak intelligence had been communicated to the other missionaries, who hastened to the dying saint, till little Landram Holmes alone of the small English-speaking community was absent. These friends she recognized, saying to one,—an old tried friend,—as he took her hand, "Mr. Crawford, I am going home." She noticed the absence of her little friend, and expressed a wish to see him. It was now about eight in the morning. The strength of the dear sufferer seemed too great for immediate dissolution. The thought occurred, "May she not possibly be restored even now?" The friends returned to their homes, to offer earnest prayer that the precious life might be spared. In the restorative measures to which Dr. Bliss and Mr. Mills then applied themselves, Mrs. Mills acquiesced cheerfully,—not eagerly. "I

had already reached the gate" she said, "and would rather have entered the city, had God so willed."

She was weary, and was encouraged to sleep. In the early part of the day her mind was not perfectly clear; but there was something beautifully characteristic, even in her incoherent utterances. Once she was on her errands of love, visiting the Chinese women, recommending to their attention the words of her imaginary attendant, the young Christian woman, bespeaking an attentive hearing to the good words she would speak to them. Another time she was consulting with her husband, with reference to a report of this particular work to the friends at home. It must be done unostentatiously, perhaps she might state the facts in a modest way, mostly avoiding allusions to herself. And then she was speaking of a medium of communication with her darling mute child. It was extremely difficult she said, to join vivacity to dignity in the mimicry of this sign language.

About noon she ceased to give any indication of a wandering mind. On the contrary her mind seemed to have gained new force and vigor. Her voice was now strong. So far from being a painful exercise, speaking seemed a positive pleasure to her. Her thoughts were clear as sunlight; her language was singularly pure and beautiful. An indescribable tenderness marked her every word and action, and gave a peculiar sweetness even to the tones of her voice. She talked on a great variety of topics. She made over to her husband the management of her household, going leisurely into its practical details, as calmly and minutely as though about to leave him only for a brief visit to a neighbouring city. She spoke of the management of her children, expressing her appreciation of tastefulness in dress, purity of language, and a frank simplicity of manner. She greatly commended her own mother's practice in reference to all these particulars, but especially praised her for teaching her children to memorize large portions of the word of God. She dwelt at much length on the supreme importance of resorting to the very words of the Spirit, for instruction and comfort, and of hiding God's word in the heart for that object. She mentioned how in her present condition, she found nothing but the very utterance of the Spirit gave her confidence; illustrating by quoting a verse from a familiar hymn, which she had just been testing thus before venturing to give it full credence. The life-long reserve as to her own personal relations to God was now terminated. She spoke of herself with great modesty, as the least of the saints; but she had not the shadow of a doubt as to her safety, basing her hope upon the unfailing word of promise. "My experience to-day" she said, "is no hallucination; it is not a disordered imagination; it is not the exhiliarating effect of medicines. No, Jesus is with me, and is fulfilling to my soul his precious promises." Of the future of the soul she spoke soberly; the precise condition of the soul on its separation from the body, she said she did not find described in God's word. It was enough for her to know, that absent from the body, the redeemed soul is present with the Lord. She spoke of mission work, and regretted that with poor health and family cares, she had not been able to do more. She expressed her high sense of her privilege in being engaged in this work,

and wished nothing better for her children than a share in it. As for making sacrifices in so doing, the idea was preposterous. Nothing done by mortals for such a Saviour could be rightly denominated a sacrifice.

Only a partial record of this memorable afternoon's discourse has been given. Some attempt has been made to reproduce it, not only to show the vigor and grasp of her intellect, but more particularly to give an impression of the easy, natural transition from the earthly to the heavenly, in the experience of this dying saint. She by no means spoke solely of heavenly things; earthly things ceased not to interest her. To her apprehension, the two spheres seemed not to be separated by any broad line, but on the contrary beautifully to coalesce and intermingle. This was *the* feature of her dying experience that most impressed those who witnessed it. We instinctively recoil from an experience altogether unlike the known and familiar. This fear of dying was wonderfully removed by seeing and hearing this dying saint; her whole being refined and elevated by the incoming glory, and yet so thoroughly her own familiar self.

"I am going as I told you to a beautiful world," was her language to her eldest little boy. "You will come by and by if you love Jesus. God has work for you and papa here. This is his world too, and a good and beautiful world it is." About the same time, as her husband brought her a newly-made cup of tea, she expressed her pleasure in tasting it, remarking on the goodness of God to her, even in little things, and observing that she had not supposed the susceptibilities of pleasure from the organs of sense continued on till death itself. Mr. and Mrs Mateer kindly spent the night with her. She did not speak much, but a sense of God's goodness was manifestly the uppermost topic in her mind, and the theme of most of her utterances. She was easy and slept most of the night. About 7h. 30m. A. M. it was discovered that she did not rouse when spoken to. Her children were hastily called, and reached her in time to see her die. It was an eminently peaceful death; without a struggle or groan or other sign of pain she ceased to breathe, and so was absent from the body, present with the Lord. She thus passed away on the 3rd of February, 1874, in the 40th year of her age. With that scene before us death seems shorn of its terrors.

REVIEW OF MR. CRAWFORD'S ESSAY, "WHAT CAUSED THE SUDDEN DEATH OF CHRIST?"

By Rev. E. C. Lord, D.D.

IN the July and August number of the *Chinese Recorder* there is an essay from the Rev. T. P. Crawford, in which he endeavors to answer the above question. And the answer which he gives is, that he was killed by the spear-thrust of the soldier. He argues this:—I. From the requirements of the law of Moses relating to sacrifices, "that

which was torn or died of itself," he says, "was unclean, and consequently unacceptable as an offering to God. This would have been the case if Christ had died from exhaustion, by an act of his own will, through rupture of the heart, or any such like cause."—II. From the fact that "the Messianic prophecies foretell the Saviour's death by a stroke or its equivalent; as, 'They shall look upon me whom they pierced (killed by piercing), and they shall mourn';" etc.—III. From the circumstance that "in Judea criminals were *killed on the cross*, and their bodies buried the same day; while elsewhere, they were allowed to die by slow degrees, and their bodies were left to be devoured by birds of prey." Also, the language of John, "Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him; but when they came to Jesus, and saw that he was dead already, they brake not his legs: But one of the soldiers with a spear pierced his side, and forthwith came thereout blood and water;"—when rightly understood,—means that he "was killed by a spear-thrust."—IV. And finally, from the meaning of the Greek verb ἄφες and ἄφετε, used in Matt. xxvii: 49, Mark xv: 36, "and rendered in our translation 'let be,' or 'let alone,' is the very word whose leading sense is 'to send away, discharge a missile, dismiss, or get rid of,' and is happily rendered by '*dispatch* him.'"

The above is a brief, though it is believed a fair statement of Mr. Crawford's argument, and given, as nearly as possible, in his own language. The conclusion to which it leads him, as already stated, is, that Christ's death was caused by the thrust of the soldier's spear. Will his argument lead others to the same conclusion? Unless we are mistaken there are few whom his argument will convince.

I. Is not his first step in it a little fanciful? Does he not strain the analogy supposed to exist betwixt the sacrifices offered on Jewish altars, and the sacrifice that was offered on the cross? Why should he assume so confidently that the physical qualities required of them, was also required of this? Is there any adequate ground for such an assumption? On the contrary, it strikes us that the thing assumed is impossible, if not absurd. So far as relates to the point in question, the two things were not alike; and we know of no authority that states or even intimates that they were, or were intended to be. There is ground enough for supposing that the sacrifices offered under the law were typical, and pointed to the great sacrifice offered on Calvary. But the conditions of the one were infinitely unlike those of the other. The former were sacrifices in the natural and ordinary sense of the word. The latter is called a sacrifice, but figuratively, and in a sense in which no other victim has ever been, or can ever be, a sacrifice. What was necessary of the latter could not in the nature of things be required of the former; and what was required of the former (that they should be without physical blemish) could have no significance in regard to the latter. In our view, the only point of analogy betwixt them, if indeed it can be called analogy, is that they were both suited to their purpose;—each in its own way was perfect. But the qualities that made the former perfect, could not make the latter so; and the qualities that made the latter perfect, could have no existence in the former.

Where then is there any real ground of comparison betwixt them on the matter in question?

Again, from all that we know, it does not appear that these requirements, to which reference is made, in the victims offered under the law, had in themselves any atoning merit; or that they were enjoined for any other reason than to instruct the people in the proper service of God. They must serve him not in covetousness and in meanness, but in liberality and in the beauty of holiness. How then can we speak of these qualities as typical, to be repeated in the Son of God?

Again, the sacrifices that were offered under the law would not have been accepted, had the victims been crucified and killed on a cross, instead of being slain and burnt on an altar. But if Christ might be crucified on the cross, instead of being slain and burnt on the altar, why might he not also die from the effects of his crucifixion, be those effects exhaustion, rupture of the heart or some blood vessel, mortification, paralysis, or any similar cause of death? Then too, why need he have been crucified at all if he was not to die from crucifixion? Mr. Crawford thinks that Christ could not have died from crucifixion; and that he died from any intermediate cause such as we have mentioned, cannot be supposed, as that would have been a departure from the Jewish law of sacrifices. But the Jewish law of sacrifices was departed from in his crucifixion. And being departed from in that which is greatest, why may it not have been departed from in that which is least? The fact is, the law of Moses relating to sacrifices, as far as we can see, had, and could have had, no application to the death of Christ.

The remark in John xix: 36, to the effect that the legs of Christ were not broken, that the Scripture might be fulfilled, does not, we think, militate against this remark. The Mosaic law requiring that the bones of the victim to be sacrificed be not broken, relates to the paschal lamb. Now it is a question among commentators, whether the evangelist here refers to that direction given in Exodus xii: 46, and repeated in Numb. ix: 12, or to the statement in Psalm xxxiv: 20, "He keepeth all his bones: not one of them is broken." If he refers to the latter, his reference would seem entirely pertinent. The psalmist declares God's minute and tender care over those whom he loves. The evangelist asserts that this care was not withheld from our Lord, but was manifest even in the circumstances of his death. But admitting that he refers to the former, still there is no reason to suppose that the direction given there was intended to be applied here, any more than there is reason to suppose that the statement in Hosea xi: 1, quoted in the second chapter of Matthew: "Out of Egypt have I called my son," was intended to be a prediction of the event which Matthew records. In both instances there is a sense in which these Scriptures were fulfilled. The word *fulfill* must be understood in that wide sense in which we often use it in common life; as when we say that such-or-such an event fulfills such-or-such a saying. It points out the striking resemblance between language in the Old Testament, and these events in the history of Jesus. But it does not authorize the conclusion,—as one must see on examining that language,—that it was intended either to require, or to predict, these events.

Finally, Mr. Crawford's position would be little if any benefitted, if it could be shown, that the requirement that the bones of the paschal lamb should not be broken, was really typical of this event, which John mentions as being fulfilled. There could be nothing in this circumstance to disprove the supposition, that Jesus died from crucifixion, ending, as it might have done, in exhaustion, internal bleeding, paralysis, or mortification.

II. In the second step of his argument, Mr. Crawford endeavors to show that "the Messianic prophecies foretell the Saviour's death by a stroke or its equivalent." And in proof of his position he quotes a number of passages which we will here repeat. "They shall look upon me whom they pierced (killed by piercing), and they shall mourn." "He is brought as a lamb to the *slaughter*." "For the transgression of my people was he *stricken*." He hath *poured out* his soul (or life-blood) unto death." "*Smite* the shepherd, and the sheep shall be scattered." "Awake, O *sword*, against my shepherd." We have given some attention to the passages here quoted; and our impression is that the use which Mr. Crawford has made of them is not authorized by sound rules of interpretation. In the first place, he overlooks the fact that the words *pierced, slaughter, stricken, smite, sword*, &c. on which he seems to lay so much stress, occur in the language of poetry, not in the language of science. In the second place, he overlooks the fact, that the passages in which these words occur, were written for other purposes,—not to point out precisely the manner of our Saviour's death. They are therefore subservient and of secondary importance. Now words under these circumstances must not be put into straight-jackets. In matters of ordinary life, no sensible reader of poetic or figurative language, when he reads of a promising youth *cut down* in the morning of life, would infer that he died by sword or spear, rather than by fever or consumption; nor when he reads of a tender wife *crushed* into the grave by an unkind husband, would he infer that she had been the victim of physical violence; nor yet when he reads that the weak are *overridden*, or *trodden down*, by the strong, does he infer that either horses or human feet are the instruments of their oppression. We do not deny that the words to which Mr. Crawford calls our attention, do indicate something in regard to the manner of Christ's death; but we do not see that they indicate anything more than that he died by violent hands; and in the passages quoted, we understand them to indicate this only as a secondary, not as the main matter of discourse.

As to the particular word *pierced*, occurring in Zech. xii: 10, John does indeed say that it was fulfilled in the spear-thrust which he mentions. Yet Mr. Crawford has no right to make it do the duty he does here, since John also says that this thrust was made when Jesus was already dead.

III. The remark which Mr. Crawford makes in the third step of his argument, that crucifixion differed in Judea from that which prevailed in other parts of the Roman empire,—the custom in Judea being to hasten the death of the victims by other means, so that their corpses might be removed from the cross and buried the same day; while elsewhere they were allowed to die by slow degrees, and their

bodies were left to be devoured by birds of prey;—is doubtless true; but we do not see what it avails towards maintaining his position. These extra means were confessedly resorted to only to hasten death; but if death came soon enough without, they need not of course be resorted to. And this, it seems to us, is just what happened in the case of our Lord. The soldiers, to hasten their death, had broken the legs of the two thieves. Then they came to Jesus, evidently intending to break his also; but seeing "that he was dead already, they brake not his legs: But" (they did something) "one of the soldiers with a spear pierced his side, and forthwith came thereout blood and water." Mr. Crawford says that this spear-thrust was made while Jesus was yet alive; but John speaks of it as being made subsequent to the discovery that he was dead. We think John the safer guide, and so must beg leave to follow him.

Mr. Crawford thinks that the interpretation which he gives,—putting the spear-thrust before, instead of after Christ's death,—"relieves the subject of all theological as well as physiological difficulties." Unfortunately he does not tell us what these difficulties are; and we ourselves do not know. One would suppose them to be something very serious to justify such a remedy as this. But we do not apprehend that these difficulties are very serious after all. They are probably nothing new; but objections that have been fairly met and answered over and over again.

IV. The fourth and last step in Mr. Crawford's argument, is the one which will perhaps attract most notice, both from its novelty, and from its boldness. He says: "The above interpretation of John is sustained by both Matthew and Mark; for they each say in substance, that he was dispatched by a soldier about the ninth hour, in order to prevent Elias from coming to save or take him down from the cross. (Mat. xxvii: 49, Mark xv: 36.) Now the Greek imperative verb ἄφες or ἄφετε, used here and rendered in our translation 'let be' or 'let alone,' is the very word whose leading sense is 'to send away, discharge a missile, dismiss, or get rid of,' and is happily rendered by '*dispatch* him.' (See Liddel and Scott. 'Αφίημι.)" In these remarks we understand Mr. Crawford to say that his interpretation of John,—that the spear-thrust of the soldiers was made while Jesus was yet alive, not after he was dead,—is sustained by Matthew and Mark, because they have made use of the word ἄφες or ἄφετε, which should be rendered, not "let be," or "let alone," but "*dispatch* him." He means, we suppose, "put him to death." This reasoning seems to us remarkably inconclusive.

In the first place, admitting Mr. Crawford's exegesis of the Greek verb here given to be correct, we do not see that it affords any adequate ground for the inference which he draws from it. For it is quite possible that the soldier, or soldiers, may have been told to dispatch Jesus, and yet for some reason or other they did not do it. And we should be bound to infer that they did not, when we come to read the plain and positive statement of John, that when the piercing was done, Jesus was already dead.

In the second place, we are not prepared to admit the correctness

of Mr. Crawford's exegesis of ἄφες or ἄφετε. On the contrary it appears to us that the rendering which he proposes, instead of being *happy* would be exceedingly *unhappy*. We are not aware that Mr. Crawford has shown, or can show, a particle of authority for such a rendering. Among the various meanings given in Liddel and Scott's Dictionary under the word Ἀφίημι, to which we are referred, there does indeed occur the word *dispatch*, but not in the sense given by Mr. Crawford. It means dispatch in the sense of "to send one away," not to put him to death. The language of the dictionary is: "*To send forth on an expedition, send out, dispatch.* Hdt. 4. 69;" and when so used we believe it always requires the expression of the object sent. Indeed the verb is seldom used in any sense without its object expressed; but it occurs in a few instances,—five in all, we believe, in the New Testament. Mr. Crawford thinks, that to say "simply 'let be,' or 'let alone' is neither good Greek nor good English." In reply to this we have only to say, that the Greek of course is such as the evangelists have left us; and as for the English, it is such as the best of scholars have sanctioned ever since we have had the Bible in English.

The foregoing criticisms on Mr. Crawford' sessay have been made, of course on the presumption that the readings on the subject in our present text are the true ones. If it could be shown that they are not, then our remarks might need to be modified. Mr. Crawford, we judge, doubts these readings, especially that in Matthew. He remarks: "Lastly, there is a rejected rendering"*—we suppose he means *reading*—"in four manuscripts of Matthew, which confirms the above interpretation of John." He would introduce this reading, and translate the whole passage as follows: "And about the ninth hour Jesus cried with a loud voice, saying, *Eli, Eli, lama sabachthani?* Some of them that stood there when they heard it, said, 'he calleth for Elias.' And immediately one of them ran and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink. But the rest said, 'dispatch (him), that we may see whether Elias comes to save him.' *But another taking a spear, pierced his side, and forthwith came there out water and blood.* And Jesus, again crying with a loud voice, dismissed his spirit."

If Mr. Crawford relied upon a different reading of the text to sustain or strengthen his theory, it would seem but fair that he should have given us some reasons why that reading should be adopted. But he has only told us, that there is in four manuscripts a rejected reading which confirms his interpretation. But really, suppose this rejected reading were adopted, would it *confirm* his interpretation? On the contrary we fear his interpretation would still be a little shaky. This new reading would apparently place the statements of Matthew and John at variance; and what would be the force of one's authority counteracted by the other? He of course would say, there is no variance;—what Matthew relates *directly*, John relates *indirectly*. But so far as we can see, the language of John is as direct as Matthew's. And if we cannot be sure that the narrative of John mentions the spear-thrust

* "Rendering" is a misprint. It is "reading" in the MS. copy.—*Ed.*

in the proper order, how can we be sure that Matthew's does? We cannot see, therefore, how the proposed reading could to any extent *confirm* Mr. Crawford's interpretation.

But how about this proposed reading;—is there any real authority for it? We have referred to Tischendorf and Alford on the subject. They mention, as Mr. Crawford does, that it is found in four manuscripts;* but they reject it as false, regarding it, as do all other authorities which we have noticed, an interpolation from John. Adam Clarke in his note on the passage remarks: "After this verse"—verse 49—"BCL. and five others add, *another, taking a spear, pierced his side, and there came out blood and water.* Several of the fathers add the same words here: they appear, however, to be an interpolation from John xix: 34." Alford, in his critical digest, says: "The Jerusalem Syriac Lectionary has this portion of Matthew twice among the lections of which it consists, one time omitting and the other inserting the doubtful words: Origen favors the omission when he says ἤδη δ' αὐτοῦ ἀποθανόντος εἷς τῶν στρατιωτῶν λόγχη κ.τ.λ.—*When he was already dead, one of the soldiers with a spear*, etc." And in his notes he adds: "It is remarkable that the words undeniably interpolated from John should have found their place here *before the death of Jesus*, and can only be attributed to carelessness, there being no other place here for the insertion of the indignity but this, and the interpolator not observing that in John it is related as inflicted *after death*." These remarks, we may suppose to be a fair expression of the view generally taken by critics as to the reading here in question. Indeed its genuineness has been regarded so exceedingly improbable, that we believe it has never been admitted into any printed edition of the Greek Testament, or into any of its versions. Nor is it often mentioned even in commentaries.

Mr. Crawford's view, therefore, that Christ was killed on the cross by the thrust of the soldier's spear, *we* think must be regarded as *unsustained* and *unsustainable*. John tells us, in language both plain and positive, that when this thrust was made Jesus was already dead; and the plain and natural meaning of his language cannot be altered by any such considerations as Mr. Crawford has mentioned. All the best critics that we have had during the past three centuries, have been unanimous in the opinion that our present reading of the Greek text on this subject is correct. They have been agreed also in the main, in their interpretations of it. In their view the spear-thrust of the soldier was not before, but after Jesus' death, being added probably as an indignity, but possibly to be assured that he was really dead. And the verb ἄφες or ἄφετε they have taken to mean, not "*dispatch* (him)," but "*let be*," or "*let alone*," in the sense of "to desist."

We have now done with our criticisms on Mr. Crawford's argument. In making them, our object has been to show the untenableness

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* The MSS. mentioned are those designated BCLU, the *Codex Vaticanus*, the *Codex Ephraemi*, the *Codex Regius Parisiensis* and the *Codex Nanianus* 1. But Tischendorf in his English Tauchnitz edition of the New Testament, printed in 1869, mentions the reading as found in the *Codex Sinaiticus*. These manuscripts though highly esteemed, have not yet been regarded by critics, as affording sufficient authority for the reading here in question; the evidence of its being an interpolation being too strong.

of his theory,—not to advocate any of our own. We are satisfied that what caused the sudden death of Christ was not the thrust of the soldier's spear. Were we asked: "What then did cause it?" we should frankly answer: "We do not know." We know that he was crucified; and we have always supposed that his death was the result of his crucifixion. What hidden causes, physical, mental, or spiritual, there may have been at work to hasten his death we do not know; nor do we regard it as within the bounds of human possibility to ascertain. Moreover, could it be ascertained, we should not regard it as a matter of the least importance. It would be all one to us,—it would be all one to the world,—so long as his death availed for our redemption, whether the immediate cause of it were this or that.

Correspondence.

DEAR SIR,—

Will you allow me a few lines in your pages, to correct a slight mistake in the very interesting "Notes on Chinese Mediæval Travellers to the West," by Dr. Bretschneider. The learned writer says (*Chinese Recorder*, May-June, pp. 114, 115), "another sovereign of the west, *Haïton*, the king of Little Armenia, has described his journey to the court of *Coujouc Khan* in 1246."

Haïton the traveller, who was *not* king of Armenia, is very often mistaken for his relative of the same name, Haïton II, who *was* king of Armenia. Nicolaus Falconi, who by order of the Pope, translated Haïton's French narrative into Latin, writes: "Hæ sunt historiæ partium orientis à Religioso viro fratre Haytono Domino Curchii *consanguineo* Regis Armeniæ compilatæ . . . ." What has contributed to some extent to spread the error is, that Hayton II became also a monk. He ascended the throne in 1289, and resigned after a reign of four years to join the Franciscans. Haïton the traveller took orders in 1305.

In the "Mémoires concernant les Chinois," (Vol V, pp. 10, 11), the error made in ascribing to the traveller the rank he never had, has been noticed; but the writer does not explain that the confusion easily arises from a similarity in the name of the relatives, and from their both entering religious orders.

Yours truly,

OLD MORTALITY.

SHANGHAI, *September 18th*, 1874.

DEAR SIR,—

Mr. Crawford's four arguments will hardly carry the weight he has constructed them to bear.

I. If *typical* detail is to be so pressed in the antitype, that the rule which forbade the offering of what was torn or died of itself, will suffice to shew that our Paschal Lamb cannot have died of agony, bodily

or mental, there are other rules which must not be neglected; *e. g.* those about the sacrificing priests, the altar and other implements, and the accessories. Heathen soldiers, a gibbet, a savage execution are surely very unlike these;—not to notice that human sacrifice is altogether excluded both by natural and Mosaic law.

II. If *verbal* exegesis is so cogent, that Zech. xii: 10 proves that Christ should be slain with a spear, and Ps. xxii: 20, with a sword;—or with one or the other of these *un-liturgical* implements; other prophecies bring savage animals on the scene; and one of Mr. C.'s own proof texts (Is. liii: 12) seems to speak of the Saviour's death as caused by an act of his own will.

III. If the Jews were, in this case, either judges or executioners, so that Moses' law, or Josephus' account of his countrymen might apply to the determination of it; why do the priests go to Pilate for leave to remove the bodies; and why again does the apostle (St. John) specify the reason for their anxiety, namely, that the next day was a high Sabbath? Josephus implies they *always* removed their victims on the day.

IV. Mr. C. seems, but does not I think intend, to make Liddell and Scott answerable for his rendering of Ἄφες, "dispatch him." L. and S. would I think decline any such responsibility. But the texts quoted on soldiers' responsibility shew that at any rate they consulted their commanding officer when he was at hand; of which, in this case, there is no hint, though the centurion was standing by, an attentive spectator all the time. After all, the dispatch could not be ordered by any less than Pilate himself, as it appears.

The rejected reading of the four MSS., though it *is* even more numerously supported than that, will not make much I fear to supplement the defects of the four arguments.

On the whole shall we not more wisely leave the cause of our blessed Lord's death in the uncertainty in which we find it; confident that in the best way, though not exactly after the precedent of all the Levitical types, He "gave his life a ransom for many?"

Faithfully yours,

G. E. Moule.

Dear Sir,—

On the 13th of September,—a beautiful Sabbath,—our little church in Shanghai was dedicated to the service of God. From 9 to 10 in the morning, some thirty or more native Christians met in my house for prayer, at which time many joined in expressing their gratitude to God for his great mercy to them, and praising the name of Jesus for his inexpressible love. It was indeed refreshing to one's soul to hear such testimony from those who were once in darkness, "in the gall of bitterness and in the bond of iniquity."

At half past 10 A. M. services began in the chapel with singing and prayer; then part of 2nd Chronicles, 6th chapter, and part of the 10th chapter of Hebrews was read; after which a sermon was preached,

from Isaiah lxvi : 12. The house was filled with eager listeners, who were very orderly.

At the close of the sermon, two adults and four children of Christian parents were baptized. One man who was baptized had come sixteen miles for that purpose. About forty native Christians joined in partaking of the Lord's supper, some of whom were from Soochow and Changchow, eighty and a hundred and fifty miles distant.

Two days following the dedication of the church were passed in various religious exercises. On the night of the 15th, at the close of the services, all the native helpers, colporteurs and native Christians were invited to re-consecrate themselves in solemn prayer to the service of God. I feel sure that these men returned to their fields of labor with an increased desire to win souls to Christ. What a great cause for thankfulness to God, that an effectual door has been opened for the spread of truth in the inland towns and cities of this great empire. Many will remember the day when only a short distance from the open ports, no building could be obtained for preaching the gospel, and no access could be had to the hearts of the people. Now in the north, south, east and west, are to be found heralds of the cross, both foreign and native, proclaiming the good news of salvation.

The week following the dedication, three women who had been attending the women's meetings and church services on the Sabbath, handed in their names as candidates for baptism. We earnestly pray that this may be the harbinger of better things for many of the degraded women of China. The Lord hath said,—My word "shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

J. W. Lambuth.

Dear Sir,—

I trust that in the interest of all missionaries engaged in the work of translation generally, and especially on behalf of those occupied with the Sacred Scriptures, you will kindly allow me space for a few remarks upon the essay by the Rev. T. P. Crawford, which appeared in your last issue. It is a fact, for which we cannot be too thankful, that hitherto as a rule, missionaries so engaged have enjoyed the confidence of all interested in the question of the fidelity of their translations to the original, and notably that of our Bible and Tract societies. Anything that tends to the impairing or the withdrawal of that confidence, is to be most earnestly deprecated. And yet if it be supposed, that the practice advocated by Mr. Crawford is to find acceptance with us generally, the result must naturally be the loss of that trust, and a questioning as to the stability of the foundation upon which we are endeavoring to build up the church of Christ in the land of Sinim. As Protestants our appeal is constantly to the inspired word, and there must be no room for suspicion on the part of any, that in translating that word we do aught but faithfully reproduce the expression of the original.

Now in the case before us, Mr. Crawford advances a theory, and in order to prove it, proceeds must unwarrantably to pervert the plain

and hitherto undoubted meaning of the sacred text. This is a grave and serious charge, but one capable of simple substantiation. In section IV, Mr. Crawford says, "Ἄφες or Ἄφετε, used here and rendered in our translation 'let be,' or 'let alone,' is the very word whose leading sense is 'to send away, discharge a missile, dismiss, or get rid of,' and is happily rendered by '*dispatch* him.' (See Liddell and Scott Ἀφίημι.)" Now would not any ordinary, not to say intelligent reader, at once understand Mr. Crawford to mean, that "*dispatch*" is a meaning given to the verb Ἀφίημι by the authorities which he quotes. Well, agreeably to the Rev. gentleman's instructions, we turn to Liddell and Scott (5th edition, revised and augmented. 1861) and what do we find? The word "dispatch" is certainly there, once only, as a subsidiary meaning; but in what sense is it used? I quote the passage verbatim; it is under the head *emittere* as leading idea "3. in prose, *to send forth an expedition*, DISPATCH it, Hdt. 4. 69,* etc." Now would any candid reader gather from this, that he was at liberty to translate the word in question by "dispatch," in the sense of "to kill," to put to death, or take away life? If excited soldiers used it, they would do so in the military sense; but what is this? Under the head *dimittere* we read, "c. *to let go, dissolve, disband, break up*, of an army, Hdt. 1. 77,† etc;" and of any other meaning which will bear the construction Mr. C. puts upon the word, there is not the faintest trace. The Rev. gentleman's own authority breaks down at once, at the very first step which we take. And farther, a careful consultation of Stephen's valuable Glossary and Thesaurus, as well as the large Lexicon of Schleusner, enable me to state without fear of contradiction, that there is not the faintest trace of such a meaning to Ἄφες as Mr. C. has discovered or invented; neither can he produce a single instance of its use in that sense.

Beyond all this let us remember, that the gospel narratives have again and again been the subject of microscopic investigation, with a view to the elucidation of their true meaning and correct interpretation; and if the attention bestowed upon them has reached its culminating point anywhere it is here, with regard to all that concerns the death of Christ. Now as to this word Ἄφες, there is a singular unanimity on the part of translators. I append extracts from Poole's *Synopsis*‡ and Kuinoel.‖ I have also examined the readings of Patrick and Hammond, Olshausen and Lange, Alford, Young, Hanna and others with

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* Ὑποπρήσαντες δὲ αὐτὰ ἀπιεῖσι φοβήσαντες τοὺς βοῦς. "Then having set fire to them, they terrify the oxen, and *let them go.*"

† Τὸν δὲ παρεόντα καὶ μαχεσάμενον στρατὸν Πέρσησι, ὃς ἦν αὐτοῦ ξεινικὸς, πάντα ἀπεὶς, "But the army that was with him, and that had fought with the Persians, which was composed of mercenary troops, he entirely *disbanded.*"

‡ Matthæo Polo. *Synopsis Criticorum*, vol. iv, in loc. Matt. xxvii: 49. *Sine.* Ἄφες Non offeras ei potum, nec propiùs accédas ad crucem: putabant enim Eliam facilius adventurum, si Jesus solus relinqueretur. Vox [Ἄφες] est πλεονάζουσα, ut ἄφετε apud Marcum; non prohibentis, sed subjunctivo sequenti inveniens; q. d. *Age videamus*, & sic nunc etiam populi nonnulli loquuntur.

‖ Kuinoel, Edit. 1835, p. 348, in loco. Reliqui qui adstabant arcere volebant hunc hominem verbis his "mitte eum, vidiamus an Elias venturus sit qui eum servet. Ille vero ut Marc. xv. 36 refert respondebat: sinite me eum recreare, ne nimis sero Elias veniat ut *diutius* vivat at Elias ei auxilio venire possit.

like result. Commentators are all of the same mind, and the Douai version, which is translated from the Vulgate, together with Ostervald who reads *Attendez*, and Martin Luther, *Halt*, betray no thought of difference. Surely these profoundly learned scholars cannot all have been servile imitators of each other; their knowledge of what is good Greek and of its meaning, forbids their being mistaken. Besides this, whilst objecting to the phrase "let be" as not good English, from the lack of the pronoun, we yet find Mr. C. introducing the pronoun "him" to eke out the sense of his favourite rendering "dispatch," on each occasion of its repetition, without—observe—the slightest authority for so doing. After this I think we must consider Mr. C.'s judgment as to the quality of the apostle's Greek or our translator's English, as worse than unreliable.

And next as to the proposed interpretation of St. John, xix: 32—34, p. 202, surely the evangelist's language is sufficiently explicit, read it in what version you will. Mr. C. says,—"He (John) by no means says they pierced his side *after* they looked on him, or saw that he was dead already." But what says Chrysostom, whom we must allow at least to have understood Greek? See scholiast quoted by Alford on Matt xxvii: 49. *Gk. Test.* Vth *edition:* "St. John says that he was pierced with the spear *after* he had died." Really if after this we are to adopt Mr. Crawford's reading, we must be of the same mind as the celebrated Frenchman whose dictum it was, that the use of language is to conceal one's ideas; for, for the last eighteen centuries, the words of St. John have been accepted in one sense, and one only, viz. that "because he saw Jesus to be already dead the soldier pierced his side." Wordsworth gives in his *Gk. Test.* (1866) quotations and references, from Origen, Chrysostom, Jerome, Ambrose and Augustine; whilst a reference to Hooker, Barrow, Pearson, Hall and Alford (who also quotes Origen) for ourselves, and Olshausen, Lange and Neander for the Germans, shows that all hold the same view; and what is more, make no reference to the possibility of any other being seriously advanced. In short to accept Mr. Crawford's misinterpretation of St. John, is to deny that language has any definite meaning at all. I am continually painfully reminded, as I look into this essay of Mr. Crawford, of a passage in Lange,* vol. iv, p. 415, referring to the misunderstanding by the Jews of the Saviour's cry, Eli, Eli: "That exegesis was a type of the thousandfold twisting of His word out of the infinite into the finite, out of the wonderful into the unusual, out of the Christian into the heathenish, which it was to experience even down to the latest days."

Then as to the four MSS, we are not told to which four our attention is directed. I presume Mr. C. means those known *before* the discovery of the ℵ (*Codex Sinaiticus*), viz. BCLU, as he quotes U in his suggested new translation of Matt. xxvii: 49, 50. To these must be added ℵ, most probably the oldest extant, and yet it remains true that all other MSS. and versions omit the interpolated words; and of the fathers the only one who mentions such a reading is Chry-

* *The Life of the Lord Jesus Christ*, translated by Rev. Robert Ernest Wallis. Edinburgh: 1864.

sostom, and he thinks it unworthy of discussion. It remains that this reading was known to the church of old, and yet rejected by it. Wordsworth is aware of it, and yet makes no comment; whilst Alford and Tischendorf both ascribe it to interpolation by memory from St. John. It is almost unnecessary for me to add that the absolute directness of St. John's language is in itself sufficient to negative the proposed reading in Matthew; the two statements would present an instance such as at present the Gospels do not furnish,—namely, of a direct contradiction.

I submit that the theory breaks down at all three points before mentioned; but the subsidiary arguments betray the same inaccuracy of statement and recklessness of assertion; *e. g.* that about the soldiers' alarm, p. 203. Matt. xxvii: 27 tells us that "the whole band of soldiers" was concerned in this matter,—headed by a centurion, who so far from feeling alarm at the crowd, which was too plainly for the most part composed of the enemies of the Crucified, sat down to watch him.* Some were mocking with the people during the first three hours. And after the next three hours of darkness had passed away, we find their officer standing over against Jesus, so far from being alarmed by fears of the crowd, that he was able to take note of the various events occurring around, to listen to the two sayings which followed the reception of the vinegar,† to note the *loud voice* with surprise, which he would hardly have done had it been "(from the pain caused by the spear-thrust),"‡ and comparing all this with his past experience of such transactions, he recognised that which Mr. Crawford has so much difficulty in perceiving,—the supernatural,—the miraculous nature of that solemn death scene, and said with profound conviction, "Truly this was the Son of God."

There remain yet the misstatements and confusion, of sections I and II; but really I must be excused attempting to unfold them in detail. In every sacrifice, the victim was first to be killed, and *then* its blood offered, after the victim was dead. How the victim was to be killed I do not find. Without adopting Mr. Crawford's view, the type has always been considered to have been perfectly fulfilled in the antitype. No discrepancy has been observed. Again,—without criticising too closely the English of the passage beginning, "Throughout the New Testament,"—it is well to notice that the texts quoted do not bear out the assertion, that the transaction was viewed as separated into two parts; an act is predicated, even murder, and its manner is stated, viz. crucifixion. So Alexander and Alford *in loco.*

One passage more, and I have done my unpleasent task. It runs: "he saw in vision both the nails with which he was crucified, and the sword or *spear* with which his life was taken from the earth," and it carries with it its own refutation. If the text quoted ‖ indicated a spear, why did it not say so? The Hebrew has totally different words for sword and spear. But it says *sword*; how then can the

* Matthew xxvii: 36, 54.
† John xix: 30, It is finished. Luke xxiii: 46, Father, into they hands I commend my Spirit.
‡ p. 204. ‖ Ps. xxii: 20.

spear fulfill it? There is not the shadow of a proof adduced, that death was to be caused by a specific instrument.

My task is finished. I only regret that it should have been imposed upon me, in connection with an event so unspeakably solemn and awful as the sacrificial death of the Redeemer of mankind. What caused the sudden death of Christ? is an enquiry that should be entered upon with a very reverential feeling of awe, as we draw near to the Cross of Calvary; and with God's word in our hearts as in our hands, we may be able to gather somewhat of the burden and bitterness of those sins there borne for us; but to approach with the scalpel and dissecting knife of science, and to talk however reverently, as does for instance Dr. Hanna, of pericardium and crassamentum, is very, very much beside the mark. We forget that that sacred body was not to see corruption; and therefore, from the moment of death, it ceased to be subject to the same laws as those which govern our mortal bodies. That the death was *real*, let the spear thrust assure us; let us believe if we will, that that death had been immediately caused by a weight of agony unimagined and unknown, breaking the heart of love divine; there is Scripture for it (Ps. lxix: 20); but let us see in the blood and water which flowed from the wounded side, effectual signs of grace to quicken, strengthen and confirm our faith;—signs that already mysterious changes were passing upon the body of that immaculate victim; changes which told not of mortality and corruption, but of new life and light and glory everlasting.*

No consideration of this question can be satisfactory or complete, without full justice being done to the comment of Lange, Vol. VI. pp. 9 et seq. When the church of China is ripe for such discussions, mission work will have entered upon a new and hopeful phase, which I trust some of us may be spared to witness in the future. Meanwhile,

I remain, Mr. Editor,

Yours faithfully,

N. B. HUTCHINSON. *C. M. S.*

DEAR SIR,—

In his new dictionary, Dr. Williams has initiated the laudable design of expressing the same sound in all parts of China by the same symbol, thus reducing to a uniform plan the romanizing of Chinese sounds. The writer would venture to suggest a further improvement; that namely, of the symbols themselves. To the young student there is something far from attractive in many of the modes in which sounds are represented. Former experience is of no avail, and only after some exercise with his teacher is he able to associate certain sounds with certain collocations of symbols. The symbols are only occasionally a

* Dr. Lightfoot *in loco*. *Vol. XII, p.* 421. But this issue of blood and water had something of mystery in it beyond nature; if nothing preternatural had been in it, I hardly imagine the evangelist would have used that threefold asseveration, &c. *p.* 423. Nor do I think that the water itself which issued from his side, was that only which was contained in the pericardium, but that something supernatural was in this matter.

guide to the true pronunciation. This it seems to me could, to a great extent be avoided, by adhering to the rule of never employing the same letter to represent widely-differing sounds; while at the same time slight variations of sound, which can be properly learned only by ear, should be left unnoticed, to prevent confusion. Thus let *a* never be used to denote any other than the sound of *a*, but let there be no written distinction between the *a* in *far* and the *a* in *father*.

The following alphabet expresses correctly all the mandarin sounds of the north:—

a as in *far*.
b at present written *p*.
ch as in *church*.
d at present written *t*.
e as in *let*.
f as in *far*.
g hard; at present written *k*.
h strongly guttural, like the Greek χ or German *ch*.
i as in *it*.
j as in *June*, at present written *ch*.
k as in *king*.
l as in *let*.
m as in *met*.
n as in *net*.
o as in *lost*.
p as in *pun*.
r as in *run*.
s as in *sun*.
t as in *tun*.
oo (for u) as in *moon*.
u as in *fun*.
ü as in French or German oe; not represented in English.
w as in *mow* (nearly *oo* sound).
y as in *you*.
z as in *azure* (real sound *zh*). This sound in now represented by *j*; but as *j* is required for its own proper sound, it is better to have *z* for this.
ds, *ts*, occur frequently, but their combined value is perfectly equivalent to the value of each separately;—also true of diphthongs and triphthongs.

EXAMPLES.

ba gua 八個 (eight) instead of *pa ko*.
chwan jia 船家 „ *ch'uan chia*.
da ta 打他 „ *ta t'a*.
gun bun 根本 „ *ken pen*.
jian jwang 堅壯 „ *chien chuang*.
pa ta koo 怕他苦 „ *p'a t'a k'u*.
zoo 如 (=*zu* of *azure*) „ *ju*.

ADVANTAGES.

As to the VOWELS *a*, *e*, *i*, *o*, *oo*, *u*, *ü*, their value would vary only in length of sound, *i. e.* in tone. Sometimes one finds *u* employed for the *oo*, sometimes for the above *u* sound. The same *u* sound (*fun*) is occasionally represented by *e*, and by *a*; while *e* frequently stands for *a*. Sometimes the *oo* sound is neglected as in 所 written *so*, pronounced *swo*, not unfrequently *shwo*. *Soo-o* is awkward, while it is in perfect analogy with the English language to express *oo* by *w*. The greatest gain would result from the invariable value of *u*; then words like 得 would not be written *se*, *te*, or *seh*, *teh*, but correctly represented by the letters *sua*, *dua*.

The CONSONANTS would gain in the omission of the sign of the as-

pirate, and their consequent assimilation to their use in western lands. The unaspirated *ch*, *k*, *p*, *t*, would be represented by their proper symbols *j*, *g*, *b*, *d*. The writer has heard objections warmly urged against the use of *g*, *b*, *d*, as inadequate to represent the Chinese sounds; and examples have been adduced, which however proved they were the proper symbols. The case of *d* is exceptional, but the aspirated *t'* labours under the same difficulty. He has heard many speakers of various nationalities, but all pronounced the unaspirated *t* with the *d* sound. The Chinese *d* and *t* find their equivalents in the Celtic, but not in English, German or French. Yet the Celtic *d* and *t* are represented by these Roman characters.

The sound *z* (properly *zh*) is precisely represented by the French *j*, but all symmetry is lost if one letter is taken from this language, another from that, and any benefit promised is secured by a few words in the preface.

This subject is one of consequence to new arrivals. The change proposed would remove much disgust from the mind of the beginner, and would enable foreign philologists and others interested in China, to form a more correct approximation to the precise pronunciation of the Chinese, than it is at present possible for them to do.

I am, &c.

BOREALIS.

September 29th, 1874.

What caused the sudden death of Christ?

DEAR SIR,—

Mr. Crawford would have strengthened his position materially in maintaining the interesting, but surely too original view which he holds on this subject, had he mentioned in somewhat more respectful terms the manuscripts of St. Matthew's gospel which sustain that view.

By a "rejected reading," he means I suppose, a reading not admitted into the received text. But these four manuscripts B, C, L and U, are some of them at least, of the highest authority. The Vatican, written probably in the fourth century, the Codex Ephraemi, of the fifth century, the Codex Regius of the eighth, and the Codex Nanianus of the tenth.

And further, this same remarkable reading is found also in the Codex Sinaiticus, which Tischendorf most confidently styles the most ancient manuscript yet discovered.

But notwithstanding these ancient witnesses, surely we must agree with Alford's commentary: "It is remarkable that the words undeniably interpolated from John should have found their place here [in Matthew] *before the death of Jesus*, and can only be attributed to carelessness, there being no other place here for the insertion of the indignity but this, and the interpolator not observing that in John it is related as inflicted *after death*."

Mr. Crawford, however, is not so careless as these ancient interpolators. He strives to explain away the obviously implied sequence of events, by asserting that "the order of language is not always the order

of events." Surely far more serious violence is done to the gospel history by this explanation, than is done to the ideal of sacrifice by the old-fashioned view of our Lord's death which Mr. Crawford combats.

Was it likely that the soldiers would give the vinegar and the spear-thrust at the same moment. The centurion and "they that were with him" watching Jesus, were amazed at his cry and sudden death. Why so, if he ordered and they executed the acceleration of death by the spear-thrust?

How careless of St. John (if Mr. Crawford is correct in his theory), to say that "when Jesus therefore had received the vinegar," he said, "It is finished." He ought to have inserted "and after he had received the spear-thrust." Yet St. John an eye-witness, and close (evidently) to the cross, actually narrates this thrusting of the spear into our Saviour's side, as an after act, and coincident with the visit of the soldiers (after the reference to Pilate), when they found the Lord "*dead already.*"

No new translation of the Greek word ἄφες, and no harmonizing expedient whatever, can I fear relieve the force of the shock to the apostle John's veracity, which Mr. Crawford's theory appears to me to inflict. There must be some other explanation of the apparent discrepancy between type and antitype, which forms the one strong point in Mr. Crawford's argument. He criticises other theories, (*e. g.* that Christ died by an act of his own will; and, that intense mental agony ruptured his heart), as tending to foster "false doctrines and sentimentalisms." How so, when Christ himself says, "no man taketh it [my life] from me, but I lay it down of myself;" and when St. John says he "gave up the ghost" ("a voluntary and determinate act," says Alford)? What false doctrine is fostered, when in prophecy our Lord says of himself, "Reproach hath broken my heart?"

Mr. Crawford has not noticed nor explained that which struck St. John so much, "the blood and *water*" which issued from the riven side of the Lord of glory. Was this natural before the actual death? It was so after death, by rupture of the heart. Neither must the bloody sweat in Gethsemane be forgotten, nor the cruel scourging, when blood flowed freely; nor the piercing crown of thorns. It was one long sacrifice from the garden to the cross. By all means let Dr. Hanna's interesting and eloquent chapter, on "the physical cause of the death of Christ" be read side by side with Mr. Crawford's very interesting paper.

I remain, my dear Sir,

Faithfully yours,

A. E. M.

Missionary News.

Births, Marriages and Deaths.

BIRTHS.

At Shanghae, on September 23rd, the wife of Rev. Young J. Allen of a daughter.

At Hangchow, on October 9th, the wife of Rev. Samuel Dodd of a daughter.

At Nagasaki, on October 4th 1874, the wife of the Rev. Henderson Burnside, of a daughter.

MARRIAGES.

At Hanley in Staffordshire, England, at Bethesda Chapel, by Rev. J. C. Watts, Rev. William Nelthorpe Hall, of Tientsin, China, to Susan, daughter of the late William Moore, of Cauldon Place, Shelton, Staffordshire.

At Peking, on September 9th, 1874, in the Methodist Episcopal Mission Chapel, by Rev. H. H. Lowry, assisted by Rev. C. Holcombe, Rev. Geo. R. Davis to Miss Maria Browne.

At Shanghae, on September 17th, at Trinity Church, by Rev. Canon Butcher, Mr. F. W. Baller to Miss Bowyer, both of the China Inland Mission.

At Shanghae, on October 23rd, 1874, at the British Consulate and afterwards at the London Mission, by Rev. J. Thomas, assisted by Rev. W. Muirhead, Rev. Griffith John, of Hankow, to Jeannette, widow of the late Rev. B. Jenkins, D.D. of Shanghae.

DEATHS.

At Teignmouth, South Devon, England, on August 23rd, Mrs. Elizabeth Medhurst, aged 80 years, widow of Rev. Dr. Medhurst, who was forty years a missionary to the Chinese.

At T'ung-chow, on Tuesday, September 1st, Mrs. Goodrich, the beloved wife of the Rev. C. Goodrich, after a long and distressing illness.

At Ningpo, on September 10th, Rev. M. J. Knowlton, D. D. aged 46; twenty years a missionary in China.

At Shanghae, on September 21st, Mrs. L. M. Carpenter, beloved wife of Rev. S. Carpenter, at his residence, aged 63.

At Shanghae, on September 27th, at one o'clock, A. M. Alfred D., only son of Rev. J. M. W. and Mrs. Farnham, aged one year and five months.

At Shanghae, on October 1st, at the residence of the Rev. J. W. Lambuth, Julius Augustine, infant son of the Rev. Hampden C. and Mrs. Pauline McA. DuBose, aged one year.

Shanghae.—By the P.M.S.S.Co.'s str. *Oregonian*, which arrived on September 18th, the American Presbyterian Mission received the following addition to their numbers in China:—The Rev. J. M. and Mrs. Shaw, who left by the *Shingking* on the 29th for Chefoo, *en route* for their station at Tsi-nan fu;—Mrs. Crossette, who had been to the United States for a time on account of her health, and left by the *Shantung* on the 23rd for Chefoo, *en route* to join her husband, the Rev. J. F. Crossette, at Tsi-nan foo;—the Rev. C. Leaman, who left on the 23rd in company with the Rev. A. Whiting for a journey to Soochow and Nanking, with a view to determine a permanent location;—Miss Sellers, who joins Mrs. Morrison at Ningpo, in her labours among the Chinese.

The Rev. F. F. Ellinwood, D. D. secretary to the board of the above mission, arrived in the same party, accompanied by Mrs. Ellinwood We understand he is on a tour of inspection among the stations of the society in Japan, China, India and Syria. He left the following day by the *Pauting*, for Chefoo and the stations in the north, and returned here on the 25th of October. After visiting the stations in this neighbourhood, it is his intention to proceed to Canton, and thence to India.

The Rev. C. P. Scott and Rev. M. Greenwood, agents of the Society for the Propagation of the Gospel in Foreign Parts, arrived by the same steamer. They left by the *Appin* on the 30th for Chefoo, where it is said they intend commencing a mission.

THE Rev. J. Ing and family of the American (North) Methodist Episcopal Mission left by P. M. S.S.Co.'s str. *Golden Age* on September 11th for Yokohama, *en route* for San Francisco.

Mr. R. LILLEY, agent of the National Bible Society of Scotland, arrived here on September 21st, from a long journey in the interior. Leaving Chefoo last January, he made his way overland in the face of much opposition and annoyance, to the large city of Seang-yang on the Han. At the Yellow River, though duly provided with a passport, he was persistently refused a passage over by the authorities at two different ferries; and it was only after some eight or nine days of fruitless effort that he succeeded. From Seang-yang he came down the Han to Hankow, where, after waiting a week or two, he started again in the latter part of May, for a trip up the Han, and got as far as the city of Hanchung in Shen-se; when finding his books almost exhausted, he turned and came down to Shanghae, having disposed of a large number of volumes altogether. With a fresh stock of Bibles and tracts, he left again by the *Tunsin*, on September 29th for Hankow, with a view to make a very long journey up the Yang-tsze into the province of Sze-chuen.

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PEKING.—The Rev. J. Gilmour arrived on September 11th, from an extensive missionary campaign among the Mongol nomades beyond the Great Wall.

THE Rev. L. W. Pilcher, of the American (North.) Methodist Episcopal Mission, who arrived in 1870, left in the early part of September, for the United States. He sailed from Shanghae in the P.M.S.S.Co's str. *Luzon* on the 24th September for Yokohama *en route*. We hear it is his intention to return in about two years.

* * *

PAOUTING.—The Rev. J. Pierson of the A. B. C. F. M. writes under Aug. 19th:—"Since the beginning of my work here, the good Master has smiled upon me. Nine converts have been received into the church, and several at a country post, sixty miles south, are anxious to enjoy the like privilege. A soldier (corporal) here has become deeply interested, has begun to pray, and has for eighteen days broken off the use of opium, of which he used to take two mace a day. He talks of baptism, but has not yet conquered the fear of his father's displeasure, and of expulsion from office. The case of Nicodemus strengthens my faith in his behalf. Three months after you left us in 1871 at Yu-chow, a young enquirer came to us. He has now completed two years of study at the theological training school at T'ung-chow, and gives great promise for usefulness. He is here now. It is my privilege to send a second man to the same school this fall."

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TANGCHOW.—The Rev. C. W. Mateer, of the American Presbyterian Mission writes on October 6th:—"The presbytery of Shantung recently held a special meeting in P'ing-too, at which Yuen Kih-yin was ordained to the gospel ministry, and installed pastor of two churches in that district. At the same time calls were presented from three churches recently orgainzed in Chih-muh, for Tsung Yuin-shing who was ordained an evangelist at the last meeting of the presbytery. A committee was appointed to install him pastor of these churches. These are the first native pastors in Shantung away from open ports and direct foreign oversight. It is to be hoped they will soon be followed by many more. In P'ing-too the people promise half the pastor's support, he serving them only half his time. In Chih-muh it is hoped the people will raise the pastor's whole support."

CHEFOO.—The following letter relative to the general convention to which we alluded last month, has been addressed by the provisional committee to each of the missionaries in China:—

DEAR BROTHER—

During the recent session in Chefoo of the Presbyterian Synod, frequent reference was made to the desirableness of a General Conference of all the Missionaries in China; and a meeting was called consisting of members of Synod, delegates, and resident Missionaries, to consider this question. It appeared that the subject had of late frequently been discussed at the several mission stations, and that there was a general desire for such a convention. It was then determined that a Committee be appointed to correspond with all the Protestant Missionaries in China, in order to ascertain their views in reference to this subject; and the undersigned were requested to form that Committee.

We were instructed to solicit your views and wishes upon the following points, viz.:—

1. Do you regard such a Conference as desirable and practicable?

2. If so, where and when would you prefer to have it held?

3. What subjects would you suggest as most suitable to be brought before the Conference; and whom would you nominate as specially fitted to prepare papers on the subjects you suggest?

4. While we would be glad to receive your individual views, we would also request you, in connection with others, to bring up this subject before your next local Conference, or before a special meeting of Missionaries in your vicinity; and to appoint a person to correspond with us, communicating the action of your meeting, together with any other information or suggestions which may be offered.

5. Should the proposal for a Conference be favorably received, will you also coöperate with other Missionaries throughout your province in appointing a person to act on a "Committee of Arrangements," to be composed of one from each coast province, and one from the Mission Stations on the Yang-tze; which Committee shall be charged with the duty of making definite arrangements for the Conference; such as the final selection of subjects, the securing of writers; the deciding of the time and place of meeting; and issuing a complete programme.

We propose in case the Conference is generally desired, and this plan meets with your approval, to call a meeting of the Committee of Arrangements to be held early next Spring, for the purpose of maturing plans for the Conference: and the undersigned will hand over to this new Committee all the information and suggestions obtained in reply to this Circular Letter.

As it is presumed that it will be necessary for the Committee of Arrangements, or at least most of its members, to meet in the Spring, it is expected that they will be chosen with this understanding.

Our reason for proposing that this Committee be composed of a representative from each province, rather than from each station, was that a smaller committee could convene with less difficulty, and act with greater efficiency.

Most of those present at the general meeting referred to above, were of the opinion that the time and place most suitable for holding the General Conference would be, Shanghai, October, 1876.

We may add, it was the general opinion that the time has come for such a Conference. As China opens, our responsibilities increase; and as Missionaries form, perhaps, the chief medium through which its people can receive Western truth and Western thought—and we thus in a large measure possess the power of influencing the future of this Empire—it seems incumbent upon us to adopt every available means to strengthen our position, mature our plans, and so increase the efficiency of our work.

Union is strength; brotherly intercourse, and a careful consideration of the accumulated experiences of different men in different fields of labor, together with a comparison of views and modes of operations, could not but result in improved methods of action. And if the missionaries in China could see their way to the adoption of common plans, common school books, common translations, and the preparation of a definite course of scientific works, and, by a well arranged division of labor, could vigorously carry out the measures agreed upon, it is clear such action would greatly aid the elevation of this people, and promote the glory of God.

Hoping to receive a reply at your earliest convenience,

We remain in esteem and love,

Your fellow-laborers in the Gospel of Christ,

JOHN L. NEVIUS.
ALEXANDER WILLIAMSON.
J. B. HARTWELL.

CHEFOO, *September*, 1874.

* * *

CHIN-KEANG.—Under September 4th, the Rev. J. McCarthy of the China Inland Mission writes:—"I have recently been able to secure a place for preaching at Tai-ping fu. The people seem very friendly. We have now chapels at Nanking, Tai-ping, Wu-hu, Ta-tung, Gan-king and Kiu-kiang on the river. Mr. Judd has recently gone to live at Wu-chang, with a view to work more westward from that place. We have two members from

the Nying-kuôh fu district. I was hoping to be able to follow up the visit of the Bible colporteurs, by sending two men to reside permanently there. The district has been visited for a long time past. . . . . You may be glad to know that I baptized four very interesting candidates at Wu-hu a short time ago. A man there who has a shop, not only closes it on Sunday, and spends the day in seeking to get a better knowledge of the Scriptures, but puts up a board outside to say that being worship day, the shop will not be opened till to-morrow. There are a good many prayerful enquirers there."

* * *

FOOCHOW.—The American Board's Mission has just closed its annual meeting, which was a season of great pleasure and spiritual profit. Rev. N. J. Plumb and Rev. Sia Sek-ong were received as fraternal delegates from the Methodist Episcopal Mission. On Sunday, October 11th, quite a number of the missionaries, native preachers and members of the Methodist Mission, invaded the communion service; but they were most heartily received, and all hearts seemed to mingle in this solemn ordinance. Rev. J. Macgowan of Amoy was also present.

Rev. S. R. Wolfe, of the Church Mission, and Rev. Messrs. Hutchinson and Bain, of Hongkong, are making a long trip through the northern and western portion of the Church Mission's work.

Dr. Osgood and Rev. J. E. Walker, of the American Board's Mission, are starting on a two months trip through the western part of Fuhkeen, and into Keangse.

* * *

HONGKONG. Mr. Piton writes us under September 28th:—"By the French mail which leaves Marseilles on September 27, we expect back our veteran senior, the Rev. R. Lechler with his consort, who comes out for the third time (the first time in 1846). He brings with him a new labourer, the Rev. Mr. Schaul, a native of Basel in Switzerland. Mr. Lechler will take charge again of this station, which I had taken care of during his absence; and I will then repair to the nearest station on the main land, Lilong, to conduct there the catechist institute. Mr. Bellon, who had formerly charge of the same, had to leave for Europe last August, on account of Mrs. Bellon's health."

* * *

JAPAN. YOKAHAMA.—The Rev. H. Loomis writes on September 18th:—"A church was organized in connection with our mission last Sabbath, consisting of eighteen members. The attempt to organize Union churches has proved a failure. Each mission is hereafter to work separate. The idea of independency was not original with the natives, and is likely to work great harm. Our work is very prosperous, and many others are expecting to unite with us."

* * *

NAGASAKI.—We have received some interesting notes from the Rev. H. Burnside, in reference to mission work at this port; from which it appears the opening is scarcely so great there as at some of the other stations. Referring to schools, he says:—"The governor of Nagasaki told me a short time ago,—in answer to a request I made to him,—that he would have no objection to my opening a free school in the native town, provided I would pass my word, that I would not in the slightest degree influence the scholars on the subject of religion. Certainly the governors of Yokohama and Hiogo are much more enlightened men than is the Nagasaki one; and therefore things may be and are very different there. I am building a school-room (which for some time I shall make use of as a church also) in the foreign settlement, for my native school and Sunday services. I am building it in Decima."

Notices of Recent Publications.

The Indian Evangelical Review; a quarterly journal of Missionary thought and effort. Vol. II.—July, 1874.—No. 5. Madras; printed at the Foster press. 1874.

THE aim of this serial is very much the same as our own; holding as it does a relation to India, analogous to the relation we sustain to China. In the words of the prospectus:—"The REVIEW was commenced in the hope of meeting a want, quite generally felt to exist, of a medium for the full discussion of questions closely affecting the progress of Christianity in India, and for the dissemination of religious intelligence from all parts of the land." The field it embraces is ample; the number of talented writers who are able to sustain such an organ far above the level of mediocrity must be abundant; and we trust the volume just completed may be the first of a long series, disseminating light and information regarding India and its inhabitants, and doing much to aid and encourage Christian missions in that great empire. The number before us is the commencement of the second volume, and fairly meets the expectations to which the paragraph quoted above will naturally give rise.

Of nine articles by as many authors, we are specially pleased with that on *Progressive Sanctification*, by Rev. T. S. Wynkoop of Allahabad. The piece is closely reasoned, scriptural and logical; and the subject is one on which much misapprehension prevails. The writer's points are:—1. The spiritual life of the Christian begins at his regeneration.—2. This life is, properly speaking, a divine life, in that it is the life Christ communicated to us, so that we live in him and he in us.—3. In virtue of this divine life, and through his vital union with Jesus Christ, the Christian is "a saint," both as to state and character.—4. The communication of this new life does not destroy the sinfulness of our fallen nature, which still remains in us, corrupt and corrupting.—5. Our sanctification is the growth and development of the new life which is ours by our vital union with Jesus Christ and the indwelling of the Holy Spirit.—6. For the symmetrical development and progress of life, nay, for its very continued existence, it must be advantageously placed, it must receive fitting nutriment, and it must find adequate scope for the exercise of its functions.—7. We cannot be said to be perfect in holiness, while the old man is still within us, corrupt and corrupting; for this is our nature, that in which we were born, which comes to us from Adam and is transmitted by us to our posterity. It is enmity against God. It may be kept down, humbled, subdued; but so long as it is in us, we cannot be said to be perfectly holy.

Another article is on *Street preaching*, by Rev. E. C. Scudder, M. D. of Vellore, and is interesting to the missionary as well in China as in India. After pointing out at some length the importance of this agency, the writer proceeds to consider the *modus operandi* under three heads:—1. The requisites on the part of the preacher. The principal of these he summarises as,—a high-toned piety, self-consecration, earnestness of purpose, a prayerful frame of mind, a knowledge of the language, a glib tongue, and an acquaintance with the national religion and literature of the people. Boldness, vigilance and ready-wit are also commended.—2. The method of gathering an audience. "After securing a fa-

vourable position in the street, we find that the reading of a passage of Scripture, or singing a song in native metre when practicable, will draw an audience as effectually as any method we employ. The latter is especially attractive, and we have seen the people when restless, quiet down at once, upon the promise of another song at the end of the discourse. Entering into conversation with individuals on subjects of common interest; the repetition of some passage from their own sacred books; direct invitations to passers-by; these and a variety of other methods are all useful and can be employed as time, place and circumstances suggest."—3. The method of interesting and profiting the people. *First.*—Avoid a long discourse. *Second.*—Avoid everything that *savors* of abuse. *Third.*—Avoid controversy as far as possible. *Fourth.*—Use tact in meeting objections. The paper is exceedingly suggestive. The Rev. B. Rice of Bangalore contributes a short but useful paper, on *The Press and Missionary work.* We are glad to see this subject occupying public attention, and think missionaries in China also may derive some hints from the following suggestions of the writer:—1. The *subject matter* of many of our tracts needs to be amended, and more fully adapted to the present attitude of the native mind.—2. There ought to be in our tracts a much *fuller exhibition of the contents of the Bible itself* than has hitherto been attempted.—3. Greater attention ought to be paid to the *Poetry of the country* as a means of fixing Divine truth in the minds and hearts of the people.—4. A series of tracts should be published in *English*, suitable to the more advanced minds among the natives.—5. The *prices* of tracts ought to be very low.—6. Much more *energetic means* than at present ought to be adopted for bringing Christian publications to the notice of the people. The *Rights of native Christians*, by Rev. L. Bissell, D.D. of Ahmadnagar, is a paper of historical excerpts, shewing the prevalence of the intolerant spirit during the last fifteen years, and illustrating the gradual amelioration of the disabilities under which native Christians laboured. *Female education in Benares* is a paper by Mrs. W. Etherington, who speaks wisely on the subject. Some defects in the present method of mission schools are pointed out. *The Logic of the Vedanta* is a philosophical essay by Rev. R. Stothert of Bombay, on a subject which must necessarily interest Indian missionaries. In the article on *Indian disestablishment and disendowment*, the Rev. T. E. Slater of Madras has brought forward a strong case, and argued the question ably, but the force of his arguments is greatly weakened by the undue obtrusion of his anti-Church-and-state proclivities.

The China Review: July and August, 1874.

NOTWITHSTANDING the somewhat gloomy forebodings with which the editor of this excellent periodical greets our return to life, there does not yet appear to be any falling off either in the quantity or quality of the matter that fills the pages of the *Review.* With this number commences the third volume, and the opening article *The Shroff's Mystery*, by Alfred Lister, is in the usual happy style of that racy writer. This is another contribution to our knowledge of Chinese stall literature, being a synopsis of a little book commonly sold in the streets of Canton; and treating of the ingenious methods employed by native *smashers* in deteriorating dollars. Of course the object

of the essay is to indicate the ways in which a good dollar may be distinguished from a bad. Mr. Mayers is always instructive and his present paper on *The Peking Gazette* contains just the information we wanted about that venerable serial. Mr. C. F. R. Allen continues his translations from the *Liao chai chih yi*, of which we have already spoken. We have next the concluding portion of Mr. Hughes' article on *The Japanese and China*, which is no less full of interest than the first instalment; but it appears to us *The Dutch and Formosa* would be a more appropriate heading. *The Hsi yuan lu, or Instructions to Coroners*, by H. A. Giles, of which the first part is given, is a translation of a well-known Chinese manual, adapted to throw light on native modes of thought. The treatise has been frequently noticed in European works, and partial translations given in English, French and Dutch, but we believe this is the first approach to anything like a complete translation in English. *Formosan Dialects and their connection with the Malay*, by T. L. Bullock, will interest the philologist. In Dr. Hirth's note on *The West River or Si-Kiang*, we think he proves his point that the northern of the two confluent streams is the main channel of the West river. *Baron von Richothofen on Railways to China* is an outline by Dr. Hirth of the Baron's views in regard to a railway which he proposes from Se-gan foo, *via* Hami, through Kuldja to Europe. T. H's paper on *Chinese Pauperism* is an able illustration of one phase of Chinese life, and its guiding principles. Mr. Herbert J. Allen's short article on *Early Relations of China and Japan* commends itself by its title to general readers at the present juncture, and we feel assured that those who read it will not be disappointed.

Notes of a Visit to Hang-chow and its neighbourhood. Loureiro & Co., Printers, Shanghai.

This in a neatly-printed little brochure of 38 pages, the outcome of a week's visit to the celebrated metropolis of the Sung. How much the foreigner loses who rambles listlessly without a guide through any of the cities of China, the pamphlet before us is an illustration. In themselves, the streets of a Chinese town are simply repulsive, and a stranger feels no desire to linger in their vicinity; still it is a fact, that almost every city has its attractions of one kind or another; and of such probably Hangchow has more than its share. The scenery and antiquities of the neighbourhood are pleasantly described, and some hints are given regarding the splendour of the place when it was the capital of the empire. The city has been occupied for several centuries by the Roman Catholic missionaries; and the establishment of Protestant missions there in recent times, in the face of much opposition and many vexations, is a history of considerable interest. We hope to be able to chronicle results from time to time.

皮膚新編 *P'ê foo sin pëen.* "Treatise on Skin diseases," by J. G. Kerr, M.D. Canton, 1874.

Canton enjoys the reputation of being the place that gave birth to most of the medical and surgical publications in Chinese known as "Hobson's works." After a good many years these have attained a decided and increasing

popularity; and we are happy to see that the prestige of the place is being fully sustained by Dr. Hobson's successor. Dr. Kerr is already honourably distinguished by his labours in this department, having issued two or more important treatises in the series; and if an unprofessional inspection of the present volume is entitled to a hearing, we should say that it is well adapted to add to the author's reputation. Those who have been occupied with efforts to introduce any new science into the literature of China, will fully sympathize with the author, when he remarks in his *Introductory Notice*, that "the difficulties which must attend the first attempt to translate a work of this kind into Chinese are numerous." We are satisfied however, from Dr. Kerr's experience, that it is in good hands. The practice which he has initiated in his other works, of giving a classified list in English and Chinese of the terms he uses, is also followed in the present issue, and is a custom much to be commended. The work is founded on the latter part of Fenwick's *Medical Diagnosis;* and such authorities as Tilbury Fox, Wilson, Neumann and Liveing have been followed in the description and treatment of diseases. Considering the numerous maladies that skin is heir to, and in view of the remarkable susceptibilities of the Chinese in this direction, we incline to think that this will not be the least important link in the *catena* of scientific treatises, for which the public are indebted to the benevolent and untiring labours of Dr. Kerr.

大德國學校論畧 *Ta tih kwó hëŏ keaóu lún lëŏ.* "Western Schools and Examinations." By Rev. E. Faber. Canton, 1873.

The object and character of this volume are so well described in an Introductory Notice by Dr. Kerr, the editor, that we cannot do better than transcribe a portion of it :—

". . . . . Mr. Faber contributed a series of articles on this subject, three years ago, to a weekly paper of which I was, at the time, editor. These articles have been revised and extended so as to form a complete outline of the educational system of the German Empire, which is, perhaps, the best in the world. The Schools of other nations are also noticed, when they present any difference of special interest, so that the work is, indeed, a treatise on the educational systems of Western Nations. The Author first gives a list of the principal books which have been translated into Chinese, and here we find representatives of many of the Sciences taught in Western institutions. Beginning with the elementary schools, he gives an account of the higher Schools, Gymnasia and Universities, with the several departments of Philosophy, Law, Medicine, Theology and an outline of the studies pursued in each. He then proceeds to describe Military and Naval schools. Normal, Agricultural and Commercial schools, Music schools and institutions for the instruction of the blind, and deaf and dumb, are described, schools for the higher education of females are specially noticed, and an account is also given of reformatories. Statistics are added of the number engaged in teaching, the number of scholars, and of the amount of money expended in public schools. The activity of the western mind is exhibited in the number of new books annually issued from the press, the extent and educational influence of the periodical press, of the pulpit and of public lectures, and associations. There is here presented a concise view of the provision made for the universal education of the common people, and also of the extensive and varied range of studies and numerous examinations in the Universities, through which a man must pass who aspires to be a scholar in western lands. . . . . The book is, therefore, a suitable one to be circulated among officials, scholars, and all classes of intelligent men, and it is recommended that all who have intercourse with such persons should keep by them copies of the work for this purpose. . . . . To the German residents of Canton, who have generously furnished the funds for printing this book, Mr. Faber returns sincere thanks."

小孩月報 *Seaòu hae yuĕ paòu.* "The Child's Monthly Messenger."

This appears to be a Juvenile Monthly, of which that for the sixth month is now before us. We are believers in the influence and importance of periodical

literature as a civilizing power; and our sympathies are open to every movement that is made in this direction. To write for children, and to write well, is perhaps one of the most difficult parts of this department. Yet it is well worth the pains to cultivate this kind of composition; and we therefore look with favour on every attempt that is made to create a juvenile literature. The present number contains five leaves, two of which are taken up with the story of the Good Samaritan. This is preceded by a lithographic illustration, fully above the generality of Chinese wood-cuts. At the end is a page of proverbs, or antithetic sentences, each conveying a moral lesson. The two last leaves contain a short story, which may be entitled "Virtue its own reward." The object is a commendable one, and if the style of the writing is somewhat above those of tenderest years, yet it must be borne in mind that the mass of the Chinese are but children in intellect, and issues of this description will always find a numerous class of readers, to whom they are adapted. We wish every success to this, and all kindred efforts to amuse and instruct the young. We believe this is published in the south, but it bears no intimation of author, editor, place or date.

福音新報 *Fŭh yin sin paòu.* "The New Gospel Messenger." Shanghae: Mission Press, 1874.

This is a tract of two large Chinese leaves, apparently the first of a series, and comprises five short anecdotes illustrative of gospel maxims. The last page has a translation of the hymn, "I love the Name of Jesus," set to music. Five selected Scripture texts close the number. As this is in the Shanghae dialect, expressed in the Chinese character, it will probably find a sphere of usefulness among those who have been educated in connection with some of the missions. We should prefer however, to have books written for such a limited circle, in the Roman or some other alphabetic character.

Sudba Astronomie v' Ketaya. "Progress of Astronomy in China." By K. Skatchkoff. (Reprinted from the Journal of the Ministry of National Education.) St. Petersburg, 1874.

It is unfortunate for the cause of European science and general information, that so many works that have issued from the Russian press, relating to Asia, are locked up from the public at large in a language understood by so few outside the Russian empire. The present pamphlet, which has been kindly forwarded by Dr. Bretschneider, is the production of a veteran in Sinic studies, and we regret being unable to give a more precise account of the paper. We hope some Russologue may be induced to avail himself of our pages, to bring to light a portion of the treasures, which at present lie virtually hid under a bushel.

WANTED TO PURCHASE.
The Chinese: a General Description of the Empire of China and its inhabitants.
By John Francis Davis.
Address Editor, Chinese Recorder.

THE

Chinese Recorder AND MISSIONARY JOURNAL.

VOL. V. NOVEMBER-DECEMBER, 1874. No. 6.

NOTES ON CHINESE MEDIÆVAL TRAVELLERS TO THE WEST.

BY E. BRETSCHNEIDER, M. D.

(*Continued from p.* 252)

II. 西使記 *Si shi ki.*

RECORD OF AN EMBASSY TO THE REGIONS IN THE WEST.

PRELIMINARY NOTICES.

THE traveller, whom we are now about to follow in his journey from Mongolia to western Asia, was an envoy dispatched by the Mongol emperor Mangou khan in the year 1259 (In my introductory notices, I have erroneously given the year 1258 as the date of his departure), to his brother Houlagou, who at that time had just succeeded in overthrowing the calif of Bagdad. The name of this envoy, a Chinese, was 常德 *Ch'ang Te.* After his return, the report of his journey was taken down by a certain 劉郁 *Liu Yu,* who termed his pamphlet *Si shi ki.* This narrative was then incorporated in the 玉堂嘉話 *Yü t'ang kea hwa,** a repository issued by 王惲 *Wang Yun,* an author of the Yüan dynasty. It was also published in a separate volume.

These details regarding the publication of the *Si shi ki* are taken from the 四庫全書 *Sze k'u ts'ün shu,* the great catalogue of the imperial library.

Liu Yu's pamphlet, from a geographical point of view, is much inferior in value to the narrative of Ch'ang-ch'un's travels, which in this department of literature, I find, occupies a much higher place than many reports of our European mediæval travellers. The style of the *Si shi ki* presents the inconveniences we often have to complain of in Chinese books,—vagueness in the ideas, often ambiguity in the expressions, and omission of the principal matters in the report, whilst some absurd details are minutely recorded. The indications of the geographical

* See note B.

position of places are far from being precise, and the proper names are often corrupted. Besides this, many typographical blunders have crept into the different editions, which make it difficult for the reader to understand, who has access only to one edition. But notwithstanding these blemishes, I am far from declaring the *Si shi ki* unserviceable for the elucidation of the ancient geography of Asia. We have not to look for accuracy in the ancient Chinese views of regions so far from China, and our science must accept thankfully all literary documents which come down to us from such a remote time.

The *Si shi ki* exists as a separate pamphlet, but is also found in several of the bulky *ts'ung shu* or collections of reprints; for instance in the 學海類編 *Hio hai lei pien*, and in the 守山閣叢書 *Shou shan ko ts'ung shu* (under the head of 玉堂嘉話). I must however warn the reader who consults this latter edition, that all proper names appearing in it have been intentionally corrupted, and often bear little resemblance to the respective names in the original.[1] But the rest of the text seems to be complete, and presents only a few mistakes.

The Chinese text of the *Si shi ki*, with some omissions and mistakes, is also found in the 元史類編 *Yüan shi lei pien* (chap. 42), an abridged history of the Mongol dynasty, published in 1693, and in the above-mentioned geographical essay *Hai kuo t'u chi*.* I have compared these four latter editions of the *Si shi ki*, and as the erroneously-used and omitted characters are happily not the same in the different texts, I have been enabled to reconstruct the complete original of the article for my translation.

The *Si shi ki* has been twice translated into French, by two well-

1. This corrupting of proper names originated from a puerile fancy of the emperor Kienlung in the second half of the last century, who gave orders to reprint a great many ancient books, in which all original proper names were changed. A reformatory committee of the most erudite Chinese, Manchu and other *savants* was appointed to effect this alteration. The leading idea of these *savants* was to change the ancient Chinese spelling of foreign proper names, into names of new invention, which should have a pleasant meaning in Manchu, Mongol or other languages. In this way the calif of Bagdad, whose title is quite correctly spelt in the ancient edition of the Yüan shi *Ha-li-fa*, became in the new edition of the work *Fa-r-ha*. An explanatory dictionary for the new *Yüan shi* informs us, that *fa-r-ha* in Manchu means "a village." The ancient country *Cayalic* (somewhere near the present Ili) of the Mohammedan writers, is termed in the original edition of the *Yüan shi—Hai-ya-li*; but in the new edition the name has been changed into *Ha-la-r*, and this name is stated to mean "a kind of garlic." It is indeed astonishing that this learned Chinese committee was even unable to recognize the ancient proper names, which up to this time remain about the same. The river *Kerulun* in Mongolia, and not at all far from Peking, was first spelt in the *Yüan shi—Kie-lu-lien*; but the committee found this name dissonant, and invented the more euphonic name *Gi-lu-r* for this river. None of the ancient proper names in the *Yüan shi* found mercy with the severe critics. This may serve as an example of what the Chinese of the last century mean by scientific research. I need not mention, that in quoting proper names from the *Yüan shi*, I always refer to the ancient uncorrupted edition. My edition was published in 1603 under the Ming dynasty.

* See note C.

known sinologues. *A. Rémusat* translated from the *Yüan shi lei pien* (or續宏簡錄 *Su hung kien lu.* Rémusat quotes it under the latter name. Compare his *Nouveau Mélanges Asiatiques*, tom. i, pp. 171 seq). *Pauthier* translated the text found in the *Hai kuo t'u chi*, and published his translation in the Introduction to his Marco Polo. But as I have already stated, both texts are incomplete, and the French sinologues have misunderstood the greater part of the article. Therefore I venture to present a new and complete translation of this curious and ancient literary document, and will try to render this translation as correct as the sources of information I have access to permit, and give the fullest explanations possible.

In comparing Rémusat's translation with the Chinese text from which he translated, I find that this translator proceeded very cautiously. To avoid errors, he omitted the rendering of the characters not understood by him. But by this means he also fell into errors. It is not required for a correct translation from the Chinese to be literal; it is often impossible to give an intelligible literal translation; but it is indispensable that the translator should take into consideration every character in the text, and its connection with other characters. The Chinese are so concise, that one never finds a useless character employed, and the omission of one hieroglyph changes the sense of the whole passage, and sometimes of the whole article. Besides this, Rémusat's translation has the great inconvenience of being almost destitute of explanatory notes.

With regard to Pauthier's version it may be said, that he translates boldly every character of his text, according to the dictionaries at his disposal. But I am sorry to say, by this mode of translation, a great part of his article becomes completely unintelligible. His notes are borrowed for the greater part from the author of the *Hai kuo t'u chi*, and the strange geographical views of this Chinese geographer, often mislead Pauthier in a deplorable manner.

In the notes accompanying my translation of the *Si shi ki*, the reader will distinguish two objects of investigation pursued. One part of the notes is devoted to geographical researches and identifications, as well as to some remarks on natural history, when called for by the statements of the Chinese author. Another part, intended only for sinologues, is of a purely philological character. As my translation often diverges from those of the French sinologues, I found it necessary to lay before competent readers the Chinese text, together with the French versions. I shall however only notice important divergences in the interpretation of Chinese phrases, and I cannot of course hold the French *savants* responsible for omissions and erroneous characters appearing in their texts.

The subject of the greater part of the *Si shi ki*, is the expedition of Houlagou to western Asia, and accounts of the countries through which his armies successively passed. Pauthier fell into an error in assuming, that *Liu Yu*, who took down the report of the envoy *Ch'ang Te*, accompanied the expedition. He calls him, "commissaire chinois de l'expédition." Liu Yu never was in western Asia, and even Ch'ang Te in his report, speaks not as an eye-witness of the events he records regarding the conquests of Houlagou. We shall see, that he reached the army only after the fall of Bagdad. Pauthier did not remark the above-translated note from the *Sze k'u ts'üan shu*, which was prefixed to the text he used, and states clearly that Ch'ang Te was sent to the west after Bagdad had been taken.

There is yet another Chinese account of the expedition of Houlagou to western Asia, preserved in the biography of the general 郭侃 *K'ao-k'an*, *Yüan shi*, chap. 149. This distinguished general was with Houlagou in Persia, Bagdad, etc., and in his biography the events of the expedition, and the different countries and places through which the Mongol armies passed, are mentioned in the same order as in the *Si shi ki*. But both reports seem to have been written independently, and there is also a difference in the spelling of the proper names. I shall compare them at the proper places, in order to corroborate Ch'ang Te's report. Pauthier seems to be right in suggesting, that this Kouo Khan of the Chinese authors, must be the general *Koukâ Ilka* mentioned by Rashid-eddin as commanding, together with Boucatimour the right flank of Houlagou's army. (D'Ohsson, tom. iii, p. 193.)

Having thus furnished evidence, that the narrative of the journey reported in the *Si shi ki*, is not a diary of the march of Houlagou's army, as the French sinologues assume, let me show, what is recorded in the Persian and Chinese annals about this prince, his expedition, and the route followed by his troops through central Asia. The Chinese statements on this subject found in the *Yüan shi* are very few; but Rashid-eddin the able Persian historiographer furnishes detailed accounts of the conquest of western Asia by the Mongol armies. I may be allowed to give here, before commencing the translation of the *Si shi ki*, an abstract of the chief points of Houlagou's campaign, as recorded by Rashid. This will enable the reader to form a judgment of the authenticity of the statements of the Chinese traveller.

Houlagou's expedition to Western Asia, according to Rashid-eddin.
(D'Ohsson, l. c. tom. iii.)

In 1219 *Tchinguiz khan* had turned his arms against western Asia, and especially against the powerful realm of Khovaresm. All the countries between the Bolor and the Caspian sea had been con-

quered and devastated by Tchinguiz and his three sons. The conqueror himself pursuing the sultan Djelal-eddin, had pushed on as far as the Indus, whilst one division of his army, commanded by the generals Souboutai and Tchébé had penetrated to western Persia and Georgia, crossed the Caucasus, and in 1223 made their first appearance in Russia. Tchinguiz left western Asia with his army in 1224 and returned to Mongolia. A Mongol governor was left to adminster the devastated countries. The conqueror died in 1227. His son and successor *Ogotai khan* (1229–41) sent an army to Persia again, where, in the meanwhile, sultan Djelal-eddin had succeeded to some extent in re-establishing his power. This army was commanded by the Mongol general *Tcharmogoun*,[2] who dispersed the sultan's armies, and after Djelal-eddin had been slain in 1231, continued to devastate the western part of Persia. A vast Mongol army was directed in 1235 under the supreme command of *Batou* the grandson of Tchinguiz, to the countries north of the Caspian sea. They devastated Russia, making it tributary, and carrying fire and slaughter westward, overran Poland, Moravia and Silesia, and ravaged Hungary. But in 1241 Batou left the devastated countries, and withdrew his armies, which retreat was occasioned probably by the Great khan Ogotai's death.

In the eastern part of Persia, it seems Khorassan was tranquilly governed by Mongol rulers, who had their seat in the city of *Thous*. But in the western part, in the province of Adjerbeidjan and the adjacent countries, the Mongol armies, continued during more than twenty years to commit all manner of atrocities. After Tcharmogoun's death *Baïdjou* took the command. The name of this Mongol lieutenant was well known at that time, even in Europe; for several embassies were sent to him from the Pope. But notwithstanding the increasing power of the Mongols in Asia, and the terror they spread everywhere, the success of their arms in western Asia was not satisfactory. There was still the realm of the calif of Bagdad, which had preserved its independence; and in the mountains of Elburs, and in Couhistan, the Ismaëlians or Assassins braved the Mongol arms in their impregnable fortresses and castles. Therefore one of the first cares of *Mangou khan* (1251-59), after having ascended the throne of his grandfather Tchinguiz, was the affairs in western Asia. In the same *couroultaï* (assembly) in which Mangou was proclaimed Great khan, an expedition on a large scale to western Asia was decided upon, and

2. *Tcharmogoun's* name appears in the *T'ung kien kang mu*, the great history of China. During the year 1258 it is there recorded, that before this time 抄馬那顏 *Tchao-ma no-yen* (*no-yen*=a Mongol title) had subdued several realms in the *Si-yü* (western countries).

Houlagou the younger brother of Mangou khan,[3] was appointed commander-in-chief. To compose the army all the princes of the imperial family were obliged to furnish two men out of every ten of their troops. A thousand engineers from China had to get themselves ready to serve the catapults, and to be able to cast inflammable substances (naphtha). Order was given to reserve all pasture land westward of *Toungat* mountains,[4] between Caracorum and Bishbalik (the present Urumtsi), for the cavalry. Besides this the roads were repaired and bridges were constructed over the rivers that had to be crossed. Order was given also in Persia, to prepare provisions for the troops.

The general *Kitoubouca*[5] moved out with the vanguard of twelve thousand men, in July 1252. *Houlagou* left *Caracorum*, the residence of his brother, on the 2nd May, 1253, and went to his *ordo*[6] in order to organize his army. On the 19th October, 1253, all being ready, he started for the west. In *Almalik* (see Ch'ang-ch'un's travels, note 72), Houlagou was well entertained by the princess *Organa*.[7]

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3. According to Rashid, *Toulouï*, fourth son of Tchinguiz (拖雷 T'o-lei in the *Yüan shi*) had four sons by his principal wife *Siourcoucteni* (唆魯和帖尼 *So-lu ho-t'ie-ni* in the *Yüan shi*).
   1. *Mangou*, Great khan, 1251-59. 蒙哥 *Meng-k'o* in the *Yüan shi*.
   2. *Koubilaï*, Great khan and emperor of China, 1260-95. 忽必烈 *Hu-bi-lie* in the *Yüan shi*.
   3. *Hoholagou*, Ilkhane of Persia, 1258-65. 旭烈兀 *Hü lie wu* in the *Yüan shi*.
   4. *Aricbouca*. 阿里不哥 *A-li-bu-k'o* in the *Yüan shi*.

   Compare the genealogical table of the Mongol dynasty in the *Yüan shi*, chapter 107, which is in accordance with Rashid's statements.

4. The *Toungat* mountains of Rashid are probably the mountains called 唐麓 *T'ang-lu*, often mentioned in Chinese history, and at the present time called 唐奴 *T'ang-nu*. The chain takes its origin in the present Urianghai, sending out numerous tributaries of the Yenissey, and stretches to the south-east, connecting with the mountains of Caracorum(see Wenyukoff's map of Mongolia). The great highway from Caracorum to western Asia seems to have passed through these mountains. On another page Rashid records, that Rokn-eddin, the chief of the Ismaëlians sent to Mangou khan, was killed in the Toungat mountains on his way back. We have seen, that Ch'ang-ch'un crossed the same mountains (he does not mention the name). Ch'ang Te in the *Si shi ki* also speaks of them.

5. In the *Yüan shi* his name reads 怯的不花 *Kei-di-bu-hua*.

6. It is not known where Houlagou's *ordo* and his apanage were situated, but probably not far from Caracorum.

7. *Organa* was the widow of *Cara Houlagou* (哈剌旭烈 *Ha-la hü-lie* in the *Yüan shi*: Organa is not mentioned there), and Cara Houlagou was the grandson of Tchinguiz khan's second son Tchagatai. I have stated above (Ch'ang-ch'un's travels, note 153), that Almalik was the capital of Tchagatai's dominions. Organa reigned there 1252-1260. Col. Yule (*Cathay etc. p.* 522) has rightly pointed out, that the statement of Rubruquis, that he passed through a region called *Organum*, in the year 1254, is founded on a misapprehension. He confounded the name of the princess with the name of the country. A similar misapprehension is found in Huc's *Voyage dans la Tartarie etc.* The traveller informs us (p. 56) of the existence of a kingdom in Mongolia called *Efe* (le royaume de Èfe). Nobody would be able to find such a kingdom on any map of Mongolia. But Huc himself gives unconsciously the key to find his kingdom, in stating, that the king of it was a son-in-law of the emperor of China. *Efe* in Manchoo means the son-in-law of the emperor. The word is used also at the present time by the Chinese.

Further on Houlagou was met by *Mass'oud*,[8] governor of Turkistan and Transoxiana. Houlagou spent the whole summer of 1254 in Turkistan,[9] and arrived at *Samarcand* in September 1255. In a lovely prairie near Samarcand a splended tent was pitched for the prince, who passed forty days here in drinking and debauchery. In *Kesh*[10] Houlagou was met by *Argoun*, the governor-general of (eastern) Persia.[11] He spent a month there and published proclamations addressed to all the sovereigns of western Asia, in which he invited them to assist him in the extermination of the *Moulahida*.

The *Moulahida* or *Ismaëlians*,[12] also known by the name of *Assassins*, given to them by the crusaders, was a secret Mohammedan sect, which had its principal seats in a number of strong castles in the Elburs mountains and in Couhistan. The sect of the Moulahida was a branch of the *Shiyas* or adherents of Ali, the son-in-law of Mohammed, who was the fourth calif, and was overthrown by the Omayads. His sons Hassan and Housseïn were also killed. The Shiyas consider the califs of the Omayad dynasty as usurpers, and believe that the legal pontifical dignity lies with the *Imams*. Ismaël, the fifth eldest son of the fifth Imam was addicted to drinking, and therefore deposed. His younger brother was made Imam. Then one part of the Shiyas, which recognized Ismaël as his father's successor, revolted; and this was the origin of the Ismaëlian sect. The principal seat of the Ismaëlians was in Syria. At the end of the 11th century, *Hassan Sabah*, one of their converts in Persia, made himself master of the mountain castle *Alamout* near Cazvin, which belonged to the Seldjouc Sultan Melik shah. Subsequently he conquered also the adjacent mountainous district *Rudbar*, the castles *Lembasser*, *Meïmendouz* and others. He sent emissaries to *Couhistan*,[13] who found means to got possession of the mountain castles

8. In the *Yüan shi*, Annals, A.D. 1251, Mass'oud's name is spelt 麻速忽 *Ma-su-hu*, and his appointment as governor of these countries is mentioned.

9. *Haithon* the Armenian, on his journey back from Caracorum, saw Houlagou at *Talas* in 1255. Compare *Voyage de Haithon etc.* par Klaproth, *Nouveau Journal Asiatique*, tom. xii, p. 283.

10. *Kesh*, south of Samarcand. See Ch'ang-ch'un's travels, note 109.

11. *Argoun* is mentioned in the *Yüan shi*, Annals, A.D. 1251. There it is said 阿兒渾 *A-rh-hun* was appointed governor at the river 阿母 *A-mu* (Amu-daria) and for other places.

12. *Moulahida* in Arabic means, as D'Ohsson explains, "égarés." Col. Yule translates it by "atheists, impious persons." The Moulahida are also called *Bathenians*, from a word signifying "esoteric." In the *Yüan shi* the Moulahida are termed 沒里奚 *Mu-li-hi*; sometimes 末來 *Mo-lai*.

13. *Couhistan* is the name of a mountainous country situated between Herat, Nishapur and Yezd. The principal city was *Caïn*. Besides this the cities of *Zouzen* and *Toun* are mentioned there. The name of *Guirdcouh* appears in the *Yüan shi* as 吉兒都法 *Gi-r-du-kie*. The castles of *Alamout* and *Lembasser* are marked on an ancient Chinese map of central and western Asia of the date A.D. 1330, and spelt there 阿剌模式 *A-la-mu-te* and 蘭巴撒耳 *Lan-ba-sa-r*.

there ; the most important of which was *Guirdcouh*. From their residence, the castle of Alamout, Hassan Sabah and his successors spread terror over the whole of western Asia. Ismaëlian emissaries penetrated everywhere, and assassinated the people. Even the sovereigns were not secure. Two califs were assassinated by order of the chief of the Ismaëlians. At the time Tchinguiz khan arrived in Persia, Djelal-eddin Hassan was at the head of this sect, and sent an envoy to the conqueror. He died in 1221, when his son *Ala-eddin Mohammed* was only nine years old. In December 1255, Ala-eddin was assassinated at the instigation of his son *Rokn-eddin Kourshah*, who was chief of the Ismaëlians at the time Houlagou arrived.

On the 2nd of January 1259, Houlagou crossed the *Djihoun* (Amudaria). A lion hunt was arranged there, and nine lions were killed. Houlagou remained till spring in the prairie of *Shoubourgan* and received there Shah-in Shah the brother of Rokn-eddin Kourshah. Houlagou arrived at *Zaweh*, and gave orders to the generals Koukâ Ilka and Kitoubouca to achieve the conquest of Couhistan, in which country Kitoubouca had besieged the castle of *Guirdcouh* for two years. The city of *Toun* was taken and destroyed. Houlagou proceeded to *Thous*, which at that time was the residence of the governor-general of Persia, and then went to *Kaboushan* in the province of *Nishapur*.[14] From *Bistham*, Houlagou sent envoys to Rokn-eddin ; he summoned him to destroy his castles, and to repair in person to the prince's encampment. Rokh-eddin begged the favor to retain two or three of his castles, and sent orders to the commandant of Guirdcouh to surrender the fortress.

In the beginning of October, Houlagou arrived at *Demavend*,[15] and passed then to *Raï*.[16] Rokn-eddin was again summoned to destroy his fortresses, but he tried to protract the negotiation until the winter, when his fortresses would become inaccessible. Houlagou then gave orders, that his troops should enter the district of *Rudbar* from different parts at the same time, and first attack the castle of *Meimoundiz*. Boucatimour and Kouka Ilka, with the right flank, came from Mazanderan. Negoudar Ogoul and Kitoubouca with the left flank went

14. *Thous* is marked on the ancient Chinese map as 途思 *T'u-sze*, and *Nishapur* is repeatedly mentioned in the *Yüan shi*, and generally written 你沙不兒 *Ni-sha-bu-r*.

15. *Demavend* is a city situated at the foot of the majestic mount of the same name, in the Elburs chain. The top of the Demavend covered with perpetual snow, rises to a height of more than 20,000 feet. In the *Yüan shi*, chap. 120, in the biography of the general *Hosze-mai-li* (Ismaël ?), this mount is spoken of. It is stated there, that the troops of the *suan-tan* (sultan of Khovaresm) were vanquished near the mount 禿馬溫 *T'u-ma-wen*.

16. *Rai*, near the present Teheran, is a very ancient city, mentioned also in Holy Scripture.

by the route of *Khar* and *Semnan*.[17] The princes Bolgaï and Toutar came from the side of Alamout. Houlagou himself directed the centre of the army, from Yeskelo on the *Talecan* road to Meimoundiz.[18] The fortress was battered down, and Rokn-eddin, who was in Meimoundiz, surrendered himself, and gave orders to the commandants of all the other castles to surrender. All obeyed except Alamout and Lembasser, who refused to capitulate. Houlagou himself then led his troops to the mount Alamout, by the road leading through *Sheherek*, the ancient capital of the sovereigns of *Deïlem*.[19] Alamout capitulated at the end of the year 1256; and Lembasser was taken in January 1257 by the Mongols. More than 50 castles then surrendered, and were all demolished. Rokn-eddin was sent to Mangou khan at Caracorum. The khan, who would not see him, ordered him to be taken back to Persia; but on the route home he was killed in the Toungat mountains. (See note 4) In Persia all the Ismaëlians who had been taken prisoners were killed.

After having exterminated the Ismaëlians, Houlagou spent some time in the neighborhood of *Casvin*, and then started for *Hamedan*, passing through *Ebhar*.[20] An expedition was prepared now against *Mostassim* the calif of Bagdad, who had reigned there since 1242. On September 21st 1257, Houlagou sent an envoy to Bagdad, and summoned the calif to raze to the ground the wall of the city, and appear in person before the prince; to which the calif gave a haughty reply. Houlagou having then decided to attack Bagdad, Baidjou, who was stationed in Roum, received orders to move out, and with his troops to form the right flank. He crossed the *Tigris* at *Mossoul*,[21] and joined the corps of Boucatimour, Sougoundjac, the princes Bolga, Toutar, Couli, etc. The right flank was directed towards the western side of Bagdad. Kitouboca and Coudoussoun, commanding the left flank, invaded Louristan. Houlagou, with the centre of the army, took the route of *Kermanshah*[22] and *Holvan*. The generals Kouka Ilka, Oroctou, etc, were with him. Kermanshah was devastated. On December 18th 1257, Houlagou reached the river *Holvan* and rested there thirteen days. *Eibeg* "le *petit Devatdar* or Vice-chancellier" as

17. *Khar* or *Khuar*, (Χοαρηνή of Isidor,—Choara of Pliny) is to the south-east of Teheran, *Semnan* lies farther to the east. Both places are mentioned in the ancient Chinese map as 胡瓦耳 *Hu-wa-rh* and 西模娘 *Si-mu-niang*.

18. He went by the road leading from Cazvin to Resht.

19. *Deïlem* on the ancient Chinese map is written 低簾 *Di-lien*.

20. On the ancient Chinese map, *Casvin* is written 可疾云 *K'o-dsi-yün*, and, *Ebhar* 阿入哈耳 *A-ba-ha-r*. *Hamedan* I find is not mentioned there.

21. *Mossoul* reads 毛夕里 *Mao-si-li* on the ancient Chinese map.

22. *Kermanshah* on the ancient Chinese map is 乞里茫沙杭 *Ki-li-mang-sha-hang*.

D'Ohsson calls him, and the general *Feth-uddin Ibn Corer*, commanding the calif's army, attacked the vanguard of the right flank, as it approached Bagdad, near *Anbar*. The Mongols retired to the *Dodjeïl* (the canal which connects the Tigris and the Euphrates), where the bulk of the Mongol army was posted. The devatdar imprudently advised to pursue the enemy. The Mongols opened the dikes during the night, and the country behind the calif's army was inundated and so the greater part perished. The generals *Ibn Corer* and *Cora Sincor* were killed. The devatdar escaped with some residue to Bagdad. A few days after, the right flank of the Mongol army reached the suburb of Bagdad on the western bank of the Tigris. Kitoubouca after having devastated Louristan, approached the calif's capital. From the 18th of January, 1258, Houlagou encamped on the east, and the city was invested. On the 30th the assault began from all sides, and was continued six days. The passage of the river being cut off by armed boats, the calif resolved to send a deputation to Houlagou. The prince demanded the delivery of the ministers, and indeed the calif sent Eibeg the devatdar and Soleimanshah the generalissimo to Houlagou, who ordered both to be executed. On the 10th of February, the calif himself entered Houlagou's encampment with his three sons and surrendered his capital, which was then plundered during seven days.[23]

On the 20th of February, 1258, Houlagou left Bagdad, owing to the infection of the air by the great number of dead bodies. On the 21st, the calif and his eldest son were executed near a place called *Vacaf*. Houlagou remained there until the 8th of March. Kouka Ilka and Carabouca with 3000 men remained at Bagdad. Boucatimour (the brother-in-law of Houlagou) was ordered to march to the city of *Hallé* on the Euphrates, which surrendered. Boucatimour took also *Vassit*, *Coufah*[24] and other cities. Houlagou returned to *Hamedan*, directed his arms against *Erbil* (Arbela), which was taken by storm, and proceeding to the north arrived at the lake of *Ormia*. There he ordered a castle to be built on the island of *Tala*, in the middle of the lake, for the purpose of depositing the immense treasures captured at Bagdad. A great part of the booty however, had been sent to Mangou khan.

In the beginning of August 1258, we find Houlagou in *Méraga*, which place he soon left for *Tebriz*, where he fixed his residence and received the homage of the *Atabey* of *Fars*, the sultan of *Roum* and

23. *Bagdad* is not marked on the ancient Chinese map, but I find in the description accompanying the map, this name written 八吉打 *Ba-gi-da*.

24. *Coufah* is omitted on the ancient Chinese map, but the name of a place 苦法 *K'u-fa* is mentioned in the description accompanying the map, as a city of Persia, together with 兀乞八剌 *Wu-ki-ba-la* (*Okbara*, an ancient city of Chaldea) and 瓦斯的 *Wa-si-di*, which is the *Vassit* of the Persian author.

other little sovereigns of western Asia. In the same year, the Mongol general *Kitoubouca* is reported to have reduced the country of *Lour* or *Louristan*[25] and its Atabey Téguélé.

I apologize for this long extract from the Persian historians, about Houlagou's expedition to western Asia. But I considered it necessary, before presenting the concise and often incoherent accounts given regarding the same matters, by a Chinese author in the *Si shi ki*, to give a more succinct statement of the facts. I thus also avoid having my translation of the Chinese report surcharged with notes. I do not mention details about the expedition undertaken by Houlagou in September 1259 to *Syria*, the storm of *Aleppo* in 1260, and the conflicts with the *sultans* of *Egypt*; for these events do not seem to be alluded to in the *Si shi ki*. They are however shortly recorded in the biography of the general *Kouo khan* (see above) in the *Yüan shi*.

Let me finally quote, for the sake of completeness, a few passages from the Chinese annals, referring to the expedition of Houlagou.

In the *Yüan shi*, Annals, A. D. 1252, it is stated: The emperor (Mangou) sent the general 怯的不花 *Kie-di-bu-hua* (Kitoubouca of Rashid) to attack the 沒里奚 *Mu-li-hi* (Mulahida or Ismaëlians), and to lay siege to the fortress 末來吉兒都怯 *Mo-lai Gi-r-du-kie* (Guirdcouh of the Mulahida). The prince *Hü-lie-wu* (Houlagou) received orders to subdue 西域素丹諸國 *Si-yü su-dan chu kuo* (i. e. the countries of the west belonging to the dominions of the sultan).

It is further stated that in the following year *Hü-lie-wu* was ordered to start, together with 兀良合台 *Wu-liang-ho-dai*[26] for the west, and to subdue 合里法 *Ha-li-fa* (the calif), 八哈塔 *Ba-ha-da* (Bagdad) and other countries.

In the year 1257, the *Yüan shi* mentions the taking of the fortress *Gi-r-du-kie* by *Kie-di-bu-hua*. In 1258 it is recorded, that *Hü-lie-wu* subdued the empire of the *Ha-li-fa* in the *Si-yü*, and dispatched a courier to the emperor to report the victories, after which we find no more accounts in the Chinese annals regarding Houlagou's expedition. But

25. According to D'Ohsson, l. c. tom. iv, p. 171, *Lour* is a mountainous country between *Khouzistan* and *Irac Adjem*. Going from Isphahan to Toster, one must traverse this country. On the ancient Chinese map, I find 羅耳 *Lo-r* placed to the west of Kermanshah.

26. *Wu-liang-ho-dai* was the son of the celebrated Mongol general 速不台 *Su-bu-dai*, whose name was well known by his contemporaries in Europe; for Su-bu-dai devastated the countries around the Caucasus, Russia, Hungary, etc., and is mentioned repeatedly in the Russian annals. His biography as well as the biography of his son are found in the *Yüan shi*. It is said there, that Wu-liang-ho-dai took part in the expeditions to Russia, Poland and Germany, and distinguished himself in the conquest of the Chinese province of Yün-nan; but nothing is reported there about his being with Houlagou in western Asia. Probably the imperial order was recalled, and Wu-liang-ho-dai was employed in Yün-nan. Rashid-eddin states that *Ouriangcadai* (evidently the same as Wu-liang-ho-dai) waged war in Yün-nan in the years 1253–58. (D'Ohsson, l. c. tom. ii, p. 318.)

many interesting statements about it appear in some of the biographies in the *Yüan shi*, as I shall show farther on.

Translation of the 西使記 *Si shi ki.*

In the year 1252, 旭烈兀 *Hü-lie-wu* (Houlagou) the younger brother of the emperor (Mangou), had taken the supreme command of the troops, and received orders to attack the *Si-yü* (western Asia). In the space of six years he had succeeded in extending the frontier of the empire by nearly 10,000 *li*.

On the twentieth day of the first month of 1259, 常德 *Ch'ang Te*[27] set out as a courier dispatched to the west (to the prince *Hü-lie-wu*).[28]

After leaving 和林 *Ho-lin*,[29] he travelled through the country of 兀孫 *Wu-sun*[30] in a north-western direction, more than two hundred *li*, the ground rising gradually. After a halt, the traveller then crossed the

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27. The reader will meet very often with the name of our traveller *Ch'ang Te*, in this translation. It does not occur however in the Chinese text of the narrative of travel. It is only once in the introduction that Ch'ang Te is mentioned in connection with the embassy to the west. But I find it necessary, for the sake of clearness, to supply from time to time his name in the translation. The Chinese style is generally so sparing of words, that in a whole narrative of travel one may find no indications, which would enable him to decide, whether the traveller speaks for himself, or another reports his travels. It is often even difficult to make out whether the article one reads is the narrative of a journey, or a compilation of descriptions of countries. The character 至 *chi* for instance, occurring very often in Chinese geographical literature may mean, "I arrived," "we arrived," "he arrived," or "one arrives," etc. The correct translation depends upon a right consideration of the circumstances.

28. 馳驛西覲 Pauthier and Rémusat translate these four characters,—"Un courrier, *venu de l'ouest*, fut introduit près de l'empereur et lui remit le rapport suivant." The French sinologues were misled by the character 覲 which generally means,—"to be introduced to the emperor," but it has often also the meaning,—"to be introduced to a superior" and here especially, this character is intended to indicate Ch'ang Te's mission to Houlagou. Owing to this misunderstanding, Rémusat and Pauthier take the date of the departure of the courier for the date of his return.

29. *Ho-lin* is the Chinese name for *Caracorum*, the celebrated residence of the first successors of Tchinguiz khan. The full name, as it appears in the *Yüan shi*, is 哈剌和林 *Ha-la ho-lin* (Caracorum), and it is said there that this name is derived from the name of a river Ha-la ho-lin. (Rashid states, that Caracorum was the name of a mountain. D'Ohsson, l. c. tom. i, p. 430) I shall not enter here into detailed accounts of ancient Caracorum, which may be read in Rémusat's *Recherches sur la ville de Caracorum*, Paris, 1825. I will only mention that the foundation of Caracorum was laid near the river *Orkhon*, in the year 1235, by the emperor *Ogotai*. His successors *Couyouc* and *Mangou* resided there, but *Coubilai khan* transferred the residence in 1260 to 大都 *Ta-tu*, the present *Peking*. In the middle of the 13th century Caracorum was visited by *Rubruquis*; but after him for more than six centuries, no European had passed through that country, and we knew the position of Caracorum only from the vague Chinese descriptions. During the last year, however, Mr. *Paderin*, secretary of the Russian consulate at Urga, on his journey to Uliassutai, saw the ruins of the ancient Mongol metropolis, and the interesting report on his investigations there has been published in the Reports of the Geographical Society of St. Petersburg, tom. ix, pp. 10 seq.

30. The Chinese text has *wu-sun chung*, in the middle of Wu-sun. This passage is somewhat obscure. Rémusat suggests that *wu-sun* in Mongol means "water" or "river," and Pauthier translates,—"les territoires situés entre les rivières." But the Chinese scholars whom I have consulted are of opinion, that *wu-sun* is the name of a country. Indeed there was before our era, and in the early period after it a people called *Wu-sun*. But the

瀚海 *han-hai*.[31] The country was very high and cold, and notwithstanding the great heat in summer, the snow never melts there. the rocky mountains were covered all over with fine pine trees. After seven days travelling in a south-western direction Ch'ang Te had crossed the *han-hai*, and descending gradually for three hundred *li*, arrived at a river, several *li* broad. It was called 昏木輦 *Hun mu-lien*,[32] and in summer often overflows the country. He crossed in a boat; and a few days later passed the river 龍骨 *Lung-gu*.[33]

Thence Ch'ang Te proceeded again in a north-western direction; the distance by road southward to *Bie-shi-ba-li* (Bishbalik, the present Urumtsi. The latter way was followed by Ch'ang-ch'un, see above) at the nearest point being five hundred *li*, (through a country inhabited by) a great number of Chinese.[34] They cultivate wheat, barley,[35] 黍 *shu* (millet, panicum) and 穀 *ku* (the poplar name for *setaria italica*).

The river (Ulungur) flows to the west, stagnates and forms a lake, which is more than a thousand *li* in circumference.[36] The name of this lake is 乞則里八寺 *Ki-tse-li-ba-sze*.[37] It abounds in good fish.

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name is written 烏孫 in Chinese history, and this people dwelt at first north of the present Kan-su, and emigrated afterwards to the present Ili. At the time of the Mongols, it had disappeared long centuries ago. The Chinese however like to use ancient names of countries in their books.

31. Regarding *han-hai*, see Ch'ang-ch'un's travels, note 53.

32. Capt. Matussowsky informs me, from personal observation, that the Dsabgan river of our maps, in western Mongolia, is still called *Hun muren* by the Mongols.

33. *Lung-gu* is probably the same river which is marked on modern Chinese maps 烏龍古 *Wu-lung-gu* (Ulungur), and which discharges itself into the *Kizilbash* lake.

34. 復西北行與別失八里南路相直近五百里多漠民 This passage has, I think, been incorrectly rendered by Rémusat, who translates,—"On retourna alors vers le nord-ouest, la route est au midi de Bischbalikh, à la distance de 500 li. Il y a là beaucoup de Chinois." Ch'ang Te's route was *north* of Bishbalik, and not south of it as Rémusat translates. Even at the present day there are Chinese settlements on the river *Ulungur*. On Wenyukoff's map of western Mongolia, a Chinese city *Boluntogoi* is marked there not far from the lake Kizilbash.

35. 二麥 *rh mai*, the two kinds of *mai*, i. e. 大麥 *ta mai*, "barley," and 小麥 *siao mai*, "wheat." Rémusat translates *rh mai* by "on fait deux récoltes de froment."

36. 河西注瀦爲海約千餘里 I cannot understand why Rémusat translates this passage,—"A l'occident du fleuve est une île qui est sur une petite mer, etc." There is no character which could be rendered by island. Rémusat probably took the character 瀦 meaning "stagnant water" for the similar-looking one 渚 meaning "a small island." Rémusat did not translate, that the lake is about 1000 *li* in circumference. I repeat here, that in my criticism of the French translations, I always refer to the texts which the French sinologues used, and which lie before me.

37. This lake bears the name of *Kizilbash* up to the present day. It is repeatedly mentioned in the *Yüan shi*. Compare chapter 149, Biography of *Te-hai*. There it is said, that the general 哲伯 *Dje-bo*, on his expedition to the west, crossed the lake *Ki-tse-li-ba-shi* and attacked 鐵山 *T'ie-shan*. (*Dje-bo* was a famous Mongol general, who was with Subutai at the expedition to the Caucasus and to Russia. He had before slain the khan of Carakitai. Rashid calls him *Tjébé*.) The lake Kizilbash was visited by Europeans two years ago. Capt. Sossnowsky and afterwards Capt. Matussowsky, two meritorious Russian officers, well known by their explorations in the unknown regions of western Mongolia, saw and described the Kizilbash, which previous to that time had only been

There are mills (on the river), which are put in motion by the running water.[38]

Proceeding gradually westward, Ch'ang Te arrived at a city called 業滿 *Ye-man*[39] (Pauthier reads incorrectly *Nie-man*). Further to the south-west a city 孛羅 *Bo-lo*[40] was reached. In this country wheat and rice are cultivated.[41] On the mountains many cypresses (栢 *po*) are found, but they do not thrive vigorously, and grow tortuously between the stones.[42] The dwelling houses and bazaars stand interspersed among the gardens. The houses are built of clay, and the windows furnished with glass.[43]

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known from Chinese maps. Capt. Matussowsky, who determined the position of the lake, informed me, when on his way through Peking, that its position lies more to the west than that generally given to it in our maps; and that it is about 150 Russian versts in circuit. Its elevation is 1682 feet. Having seen Rémusat's translation of the *Si shi ki*, he looked for the island in the lake, but could see nothing of it.

38. 有碾磴亦以水激 Pauthier translates,—"Il y a aussi des bancs de pierres formés artificiellement pour arrêter le cours de l'eau, et qui servent à prendre le poisson."

39. *Ye-man* means probably *Emil* or *Imil*. A river of this name is often mentioned by Rashid. The Carakitai on their peregrinations to the west, had founded a city there. (D'Ohsson, l. c. tom. i, p. 442) Tchinguiz khan, on his way home from Persia in 1224, was met at this river Imil by his grandsons *Coubilaï* and *Houlagou*, then eleven and nine years old, both so illustrious at a later period in history. One of them is reported to have killed a hare, the other a deer. (D'Ohsson, l. c. tom. i, p. 323) Conyouc, Great khan, 1246-48, had his appanage on the river Imil. In the *Yüan shi*, Annals, A. D. 1252, we read that the emperor Mangou, after his accession to the throne, ordered the princes to repair to their proper places. *Hai-du* (*Caidou* of Rashid, the grandson of Ogotai khan) was sent to 海押立 *Hai-ya-li* (*Cayalic* of the Persian authors, *Cailac* of Rubruquis), and *To-to* (also a grandson of Ogotai) to 葉密立 *Ye-mi-li* (Imil). On the ancient Chinese map, a place 也迷失 *Ye-mi-shi* is marked, north-east of Alimali (Kouldja), and is intended probably also for Imil. A river of this name (Emil or Imil) is still found on our maps. It runs from east to west, enters the Russian frontier, and discharges itself into the lake Alak kul. The country around the Emil is famed for its pastures. Capt. Matussowsky informs me that in the valley of the Imil, the ruins of an ancient city are still to be seen.

40. *Bo-lo* is probably the same place marked on the ancient Chinese map 普剌 *P'u-la*, between Yemishi (Imil) and Alimali (Kouldja), and the same place mentioned under the name of *Pulad* by Rashid-eddin. (D'Ohsson, l. c. tom. ii, p. 353) Algou the grandson of Tchagatai, is reported to have vanquished the army of Aricbouca, the brother of Coubilai khan, in 1262, near the city of *Pulad* and the lake *Sout* (the Sairam lake as I shall show further on). After this Algou returned to his residence on the river Hilé (Ili). The city of *Phulat* appears also in the narrative of Haithon's journey from Caracorum back to Little Armenia (see Klaproth's translation in the *Nouveau Journal Asiatique*, tom. xii, p. 283), as a city of Turkestan, not far from the lake *Sout kul*. The place where the ancient city of Pulad or Bolo stood, must be looked for I think, on the river or country, which is marked on the Russian map of Turkestan as *Borotala* (green plain in the language of the natives). The river runs from west to east, south of the Emil river and north-east of Sairam lake, and discharges into the lake Kharatal.

41. 種皆麥稻 I cannot understand why Rémusat translates,—"On n'y sème que du riz." I have stated above that *ta mai* in Chinese means "barley" and *siao mai* "wheat." I may observe, that when the character 麥 *mai* in Chinese books occurs alone, "wheat" is always to be understood, which is the more important of the two cereals. Barley is not much cultivated in China.

42. 山多栢不能株絡石而長 Rémusat translates,—"Les montagnes sont couvertes de mélèzes. On n'y peut faire de plantations, à cause de la grande quantité de pierres." Pauthier has another version, which is altogether unintelligible.

43. 城居肆圄閉錯土屋窗戶皆琉璃 Rémusat renders this passage: "Les murailles sont hautes. On y voit des boutiques fermées, des enclos pour exposer les

To the north of this place (Bolo) is the 海鐵山 *Hai t'ie shan* (the Iron hill of the lake). A furious wind comes out from the mountains and blows people passing there into the lake.[44]

Proceeding south-west twenty *li*, Ch'ang Te reached a defile, which is called 鐵木爾懺察 *T'ie-mu-r-ts'an-ch'a*. It was guarded by Chinese. The way leading through the defile was very rugged with overhanging rocks. After quitting this defile Ch'ang Te arrived at 阿里麻里 *A-li-ma-li*.[45] There the reservoirs[46] in the market-places were connected by

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marchandises, des maisons de terre, dont les portes et les fenêtres sont garnies de verre." *Ch'uang hu* means "window," not "windows and doors." Panthier was not satisfied with Rémusat's translation, and rendered the same passage as follows,—"Il y a beaucoup d'habitations et de grandes places de marchés; il y a des jardins où sont baties des maisons en terre, dans lesquelles on lave les métaux et on polit les pierres précieuses." Panthier was puzzled by the character 錯 which according to Morrison's dictionary may mean "to work stones or gems." But it means also "mixed," and in connexion with 開 can only have the latter meaning.

44. There can be little doubt, that by this lake the *Alak kul* is meant. Col. Yule, in his able and admirable review of mediæval travellers, has pointed out (*Cathay etc*, p. ccxii) that Rubruquis as well as Carpini, on their journey to the Great khan, passed by the Alak kul lake. Rubruquis after quitting *Cailac*, arrived in four days at a great lake, with a great island in it A valley opened upon the head of the lake from the south-east, and up this valley among the mountains was another lake. Through this gorge at times such furious gusts of wind blew, that riders were apt to be blown into the lake. In Carpini's narrative, the same lake is noticed, with several islands in it; and this traveller speaks also of the rushing wind. As corroborating his views, Yule has quoted a Russian traveller *Putimtsoff*, who visited the Alak kul in the beginning of this century, and mentions rocks of different colours in the lake, and also the furious winds blowing there. I will quote yet another Russian traveller, *Mr. Schrenk*, who gives more detailed accounts regarding the Alak kul. (Compare Petermann's *Geogr. Mittheil.* 1868, p. 79) Schrenk states: "There are several islands in the lake. One of them, *Araltjube*, properly a peninsula, has an elevation of fifty feet and consists of hornstone porphyry, of a dark brown colour, in some places with metallic lustre. To the south-east of the Alak kul is another lake *Djelanashtsh kul*, or 'open lake,' so called because it can be seen from a great many points in the neighborhood." This is probably the second lake which Rubruquis saw. Rubruquis' valley opening upon the head of the lake from the south-east can also be identified, when comparing it with Schrenk's report, in which it is stated, that from the above-mentioned "open lake," a narrow valley separating the *Barlyk* from the *Alatau* mountain, leads in a south-eastern direction to the steppes of Mongolia. This was probably the way followed by Rubruquis and Carpini, who both came from the Volga, and therefore proceeded to Mongolia by a route lying more to the north, than the route of the Chinese travellers Ch'ang-ch'un and Ch'ang Te, who both went from Mongolia to Samarcand, and passed south of the Alak kul, by the Sairam lake to Alimali, etc. I need not observe, that the Chinese name *Hai t'ie shan* (the Iron hill in the lake) suits very well the description given by Schrenk of the island in the Alak kul. But it must be noticed, that Ch'ang Te, in speaking of this island, only states that it is to the north of the place he passed through. He did not himself see the Alak kul.

45. Twenty *li* is probably a mistake, or there must be a break in the narrative. The text leads us to understand twenty *li* from the city of Bolo, for that was the last place mentioned; but this distance assigned between Bolo and the defile would not answer the truth. There can be no doubt, that the defile here noticed is the same as described in Ch'ang-ch'un's travels, and passed by the latter before arriving at Alimali. But it is strange that Ch'ang Te does not speak of the Sairam lake (the Heavenly lake of Ch'ang-ch'un) before entering the defile from the north. I have stated on a previous page (Ch'ang-ch'un's travels, note 72) that Ch'ang-ch'un passed through a defile in the Borokhoro mountains, north of the present Kouldja, a branch of the great chain of the Celestial mountains. The Borokhoro mountains of the Russian map are termed *Talki* on Chinese maps; and besides the description of the Talki defile as given in note 72, I find in the same modern Chinese work *Sin kiang tchi lio*, another reference made to this defile, which affords additional corroboration for identifying it with the difficult road made through the mountains by the son of Tchinguiz khan, who had built there forty-eight bridges, as Ch'ang-ch'un

running water. As regards fruits there were melons, grapes and pomegranates of excellent quality. The *Hui-ho* (Mohammedans) in Alimali lived mixed up with the Chinese, and gradually their customs had got changed into the customs of the middle kingdom.[47]

South (of Alimali) there was a city called 赤木兒 *Ch'i-mu-r.* Amongst the inhabitants were a great many Chinese from 幷 *Ping* and 汾 *Fên.*[48]

There is in this country an animal which resembles a tiger, but its hair is more dense, and is gold coloured, while the skin is without stripes. It is very ferocious and attacks men.[49] There is also an insect

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notices. The *Sin kiang tchi lio* states, in describing the pass of Talki, that at the present time, forty-two bridges have to be passed in crossing the mountain. (Compare Stan. Julien's translation in the *Mélanges de Géographie Asiatique*, p. 58) Putimtsoff, who travelled from Bukhtarminsk to Kouldja in 1811 informs us, that the great highway from Peking to Kouldja, leading along the northern slope of the Celestial mountains, passes by the lake Sairam, and that between this lake and Kouldja, a road has been made in ancient time through the mountains. He gives nearly the same description regarding the defile as in Ch'ang-ch'un's narrative. (Compare Ritter's *Asien*, tom. ii, p. 338) The defile in question was known in the 13th century by the name of "Iron gate." D'Ohsson, (l. c. tom. ii, p. 353) states, according to the Persian authors, that Assoutai, a general commanding Aricbouca's army passed the defile "Porte de fer," crossed the river Hilô (Ili) and took Alimalik. The name *Tie-mu-r-ts'an-ch'a* given by Ch'ang Te to the defile may have also the meaning of "Iron gate," for *temur* in the language of the Turks means "iron." I am not able to state what foreign word *t'san-ch'a* is intended to represent.* Let me quote yet another mediæval traveller, whose itinerary proves, that in the Mongol time the great highway from Caracorum to western Asia passed by the lake Sairam. *Haithon* the Armenian (see note 40) after quitting Phulat (on the river Borotala of our days), arrived at the *Sout kul* or "Milk lake," and then proceeded to *Haloualekh* (it is not difficult to recognize in this name a corruption of Almalik) and *Ilanbalekh* (a place 亦剌八里 *I-la-ba-li* is marked on my ancient Chinese map southwest of Alimali), crossed the river *Ilan sou* (Ili river?), traversed one branch of the *Thoros* mountain and reached *Talas.* The above-mentioned Sout kul is, as Klaproth has pointed out, the same as the Sairam lake. Klaproth states, that the Kirghiz up to the present day call this lake Sout kul or "Milk lake," whilst its Mongol name is *Tchagan sairim nor*, "White lake of tranquillity."

46. The Chinese text has 井 which properly means "wells."

47. 回紇與漢民雜居其俗漸染頗似中國 Pauthier translates, that the customs of the Chinese have changed into the customs of the Mohammedans.

48. 居多幷汾人 Pauthier translates,—"La population y est si nombreuse qu 'elle forme une foule confuse et très mêlée." He did not recognize that 幷 *Ping* and 汾 *Fen* are proper names. *Ping tcheou* was the name of one of the twelve provinces into which China was divided four thousand years ago, corresponding to the northern part of the present provinces of Chi-li and Shan-si. We must not be surprised at meeting this name in a work published in the 13th century, after it had disappeared from Chinese maps for many centuries. Chinese authors even in our days consider it a requisite of the erudite style, to use the most ancient name of places in their writings instead of the common ones. Thus we find in official papers 蜀 *shu* used to designate the province of *Sze-ch'uan*; 滇 *Tien* used for *Yün-nan*; 粵 *Yüe* for *Kuang-tung* and *Kuang-si.* The place *Fen* mentioned in the Chinese text means *Fen-tcheou*, now *Fen-tcheou fu* in Shan-si. Even at the present time, the people of the province of Shan-si are much inclined to seek their fortune far from their native soil.

49. This description seems to point to the *lynx* (felis lynx). I am not aware, that the lynx exists in China proper. Father *David*, the intrepid traveller and naturalist, who has visited a great part of China, does not mention the lynx in his list of Chinese animals, nor have I seen it represented in his beautiful collection exhibited in Peking. But the fur of

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* See note D.

resembling a spider. When the poison of it enters a man's body, violent thirst is felt. Should he then drink water he will die instantly.[50] But when he can intoxicate himself by grape wine to induce vomiting, then the poison is neutralized.[51] They have also a kind of wine with a strong smell 嗜酒.

Going from the city of Bolo westward, the coins in use are made of gold, silver and copper, and bear inscriptions; but they have no square holes.[52]

Ch'ang Te now entered the country called 麻阿 *Ma-a*.[53] In this

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the lynx is well known in the north of China by the name of 猞力孫 *she-li-sun*. This is not a Chinese name, but represents the name of the animal in Mongol or Manchu (sheluss, shelun). I have been told that it bears about the same name in the Kalmuk language. The Asiatic lynx is distingnished from the European one by the want of spots on the skin. Its hair is very thick.

50. 有蟲如蛛毒中人則煩渴飲水立死 Rémusat has distorted this passage by the following translation: "Il y a aussi un insecte qui resemble à une araignée. Il est venineux; et s'il s'en trouve dans l'eau qu'un homme boit, il tombe mort à l'instant." Panthier has rendered the sense correctly.

51. In a recent pamphlet on Russian Turkistan, by Mr. A. Petzhold, I find the following account regarding venomous arachnids met with in that country: "There are several kinds of scorpions and *phalanges* (solpuga araneoides and solpuga intrepida), a spider termed *karakurt* by the natives (the Kirghuiz call it so, as I was informed in Peking by a Russian gentleman from Turkistan). The scientific name of it is latrodectes lugubris. A tarantula (lycosa singoriensis) is also met there. The sting of all these insects mentioned, is dreaded by the natives; it is however not mortal, if not aggravated by complications." I am not able to state, which of these venomous arachnids is meant by our Chinese traveller; perhaps the phalange, the most conspicuous of them. A very correct Chinese description is given of the phalange in the *Si yü wen kien lu*, a record of eastern Turkistan and central Asia, published by a Manchu officer, from personal observation in 1777. The author states: "The 八叉蟲 *pa-cha ch'ung* (the insect with eight legs) is found everywhere in the countries of the *sin kiang* (the new frontier,—Turkistan). It resembles the spider, and is of a roundish form and dirty yellow colour. It has eight not very long legs and a reddish brown mouth. The mouth is formed by four branches. (岐). (I may observe that the mandibles of the phalange present four sharp claws with which they inflict wounds.) When the insect bites iron, it can be heard. The body of it is yellowish green, the skin is transparent like that of the silkworm. It is found in damp places, near canals and also in the houses. The larger ones are the size of a hen's egg; the smaller ones are as big as a walnut. (The phalanges I have seen in Persia were not bigger than a pigeon's egg, i. e. the body.) When a violent wind blows they quit their holes, and aided by the wind enter the houses. They run very quickly, and when angry, rise on their eight legs and attack men. If one should happen to creep upon a man's body, he must not touch it, but wait until it goes away of its own accord, when there will be no danger. But as soon as one interferes with the insect, he is bitten immediately. The poison enters the body, causes great pain, and penetrates to the heart, and to the marrow of the bones. When in such a case immediate help cannot be obtained, the man's body will mortify and death will ensue. When he has been only slightly bitten, if he catch the insect and bruise it, there will be no danger. But when it has succeeded in spitting a white web on the wound, then death will be inevitable. Sometimes the sap expressed from the plant 茜草 *si-ts'ao* (a kind of madder plant, rúbia) and applied to the wound is useful, but generally out of a hundred men bitten by the *pa-cha ch'ung* only one or two escape."

52. The Chinese have only copper coins, which are provided with square holes, as I have stated in a previous note. Ingots of silver,—*sycee*,—estimated by weight form the money in use. The masses of dollars brought every year to China from America and Europe do not circulate but are immediately melted by the Chinese into ingots, which for commercial purposes are cut into small pieces and weighed. The weight is different in almost every city.

53. The Chinese text has 至麻阿中 *chi ma a chung*. The character *chung* "in the middle of" seems to denote that by *Ma-a* a country is meant, not a place. Rémusat is wrong

country the people (in winter) put horses to sledges(拖床 *t'o-ch'uang*. This is, up to this time, the common Chinese name for sledges), and carry heavy burdens in this manner from station to station, going very quickly. It is reported that the 乞里乞西 *Ki-li-ki-sze* (Kirghuiz; see Ch'ang-ch'un's travels, note 157) instead of horses use dogs (for drawing sledges).[54]

On the 24th of the 2nd month (in the first half of April) Ch'ang Te passed 亦堵 *Yi-tu* situated between two mountains.[55] The ground there was level and the population numerous. The country was intersected in all directions by canals, which irrigated the fields. Numerous ancient walls and other ruins were seen. The people said, that in former times the 契丹 *K'i-tan* dwelt there.[56] Ch'ang Te calculated that this country was fifteen thousand *li* distant from *Ho-lin* (Caracorum). (One of my editions has five thousand *li*, which would be near the truth.) In the neighborhood there is a river called 亦運 *Yi-yün*. It runs bubbling to the east.[57] The natives say, that this is the source of the *huang ho* (yellow river).[58]

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in translating: "On arriva chez les *Ma-a-chung*." Compare also note 30 above, *wu-sun chung*. I am however embarrassed as regards the identification of the country *Ma-a*. Perhaps this name is intended for *Mavaran-nahar*, by which term the Persian authors understand what we call *Transoxiana*, the countries beyond (east of) the Oxus. Mavaran-nahar in Arabic has also the meaning "transfluvialis." Properly only the land between the Oxus (Amu-daria) and the Sihoun (Sir-daria) was called so, whilst the countries east of the Sihoun, were termed *Turkistan*. But D'Herbelot in his *Bibliotheque Orientale*, article Sihoun, observes, that very often Turkistan was confounded with Mavaran-nahar. Thus I may venture the hypothesis, that Ch'ang Te, who generally is not very happy in rendering foreign names with Chinese characters, by *Ma-a* intended Mavaran-nahar, a very difficult name indeed, for a Chinese tongue.

54. 以馬撑拖床遞鋪負重行疾或曰乞里乞西易馬以犬 This quite intelligible passage has been distorted by Rémusat in the following manner: (Pauthier gives about the same translation of it.) "On y fait usage de palanquins trainés par des chevaux, pour aller d'un lieu à un autre. Il y a des hommes qui marchent très vite avec des fardeaux très pésans. On les appelle Kirkis; ils échangent des chevaux pour des chiens." Rémusat represents the Kirghuiz as dwelling in the country through which Ch'ang Te passed, whilst this people, according to the Persian and Chinese authors, at the time of the Mongols, had their residence north and west of the lake Baikal. As is known, in the eastern part of Siberia, up to the present time dogs are often used like post-horses for sleighing.

55. 過亦堵兩山閒 This passage may also be translated, "he passed between the two mountains of *Yi-tu*," and so Rémusat renders it. I cannot decide which rendering is to be preferred. Col. Yule (*Cathay etc*, p. cexiii) tries to identify Yi-tu with the *Alatagh* mountains. Ch'ang Te's way lay indeed, as we shall see, along the northern slope of the Alatagh chain (Alatau on the Russian maps), north of lake Issikul, and he may have crossed a branch of it. The name of the Alatagh mountains is met with several times in Rashid's history of the Mongols. Haithon reports, that between the river *Ilan sou* and *Talas* he crossed a branch of the *Thoros* mountains. (*Nouveau Journal Asiatique*, tom. xii, p. 283.) Taking into consideration the further accounts given in Ch'ang Te's itinerary, and especially that Yi-tu was at a distance of four days journey from Talas, we must carry Yi-tu to the west as far as the western tributaries of the Chu river.

56. As regards the *K'i-tan* or *Karakitai* and their settlements near the Chu river, according to the Chinese authors, see Ch'ang-ch'un's travels, notes 83 and 151. Rubruquis, whose way lay further to the north, speaks also of the mountain pastures where the Caracatai formerly dwelt. There was a great river (the *Chu* according to Yule) which he crossed in a boat and then turned into a valley, where old intrenchments of earth were seen, over which the plough had passed.

57. 河東注 has been translated by Rémusat, "le fleuve coule *de* l'orient." The Chinese text means just the contrary, "the river runs *to* the east."

58. I do not think that the Chinese author intended in his mind the Yellow river of China.

On the 28th of the 2nd month Ch'ang Te passed 塔剌寺 *T'a-la-sze*,[59] and on the 1st of the 3rd month arrived at 賽藍 *Sai-lan*.[60] There is a tower (浮圖 *fou-t'u*)[61] in which the *Hui-ho* (Mohammedans) worship.

On the 3rd of the 3rd month he arrived at 別石蘭 *Bie-shi-lan*.[62] There was at this place a fair of the *Hui-ho* (Mohammedans), just as we are accustomed to have at that time in our own country.[63]

On the 4th day of the 3rd month Ch'ang Te crossed the river 忽辛 *Hu-k'ien* (Sir-daria; see Ch'ang-ch'un's travels, note 87) in a boat, which resembled a Chinese lady's shoe.[64] The people said, that the sources of this river run out from a great mountain in the south.[65] This mountain, which produces abundance of jade (玉), is supposed to be the 崑崙 *K'un-lun* mountain.[66]

Proceeding to the west, one frequently meets tortoises and snakes

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Yule (l. c. p. cexiii) thinks, that the name Yellow river used here, refers to the muddy colour of the water, and that the Chu river is known to carry muddy water and to run rapidly. Yule's view is supported by the fact, that *Chui* in the Djongar language means "muddy." At least the great geography of the Chinese empire gives this etymology of the name of the river Chui (the same as Chu). Compare also, Stan. Julien's *Mélanges de Géographie Asiatique*, p. 72. It seems however, that the river Ch'ang Te saw running to the east was not the Chu itself, but one of its western tributaries, perhaps the *Kurogaty* of Russian maps. See note 55.

59. It is not said whether the city or the river *Talas* is meant. Regarding the river Talas, see Ch'ang-ch'un's travels, note 78.

60. The city of *Sairam*. Compare Ch'ang-ch'un's travels, note 85.

61. Remusat and Pauthier translate the characters *fou-t'u*,—which seem to render a Sanscrit word,—by "Buddha." I find indeed in K'anghi's dictionary, that *fou-ta* means "Buddha;" but there is also another meaning given, 寺塔 i. e. "a tower in a temple," and it seems to me more rational to translate, that the Mohammedans worship in a tower, than to say, as the French sinologues do, that the Mohammedans worship Buddha. The Chinese in Peking, by *fou-ta* always understand "a tower." The reader will remember, that in Ch'ang-ch'un's travels, a remarkable tower in Sairam is also noticed.

62. I am not aware what place is meant by *Bie-shi-lan*. In the books at my disposal I can not make out a city of similar-sounding name, mentioned by the Persian authors. The place must however have been situated near the present *Tashkend*, and its existence is corroborated by a statement in the biography of the general *K'uo Pao-yü*,—*Yüan shi*, book 149. There it is recorded, that this general, after having taken part in the expedition against the K'itan, and in the sacking of the *ordo* of *Ku-chu-ko* (the ordo of Goutchlouc, the gourkhan of the Karakitai, whose residence was near the river Chui), reduced *Bie-shi-lan* also, and then crossed the river 忽章 *Hu-ch'ang* (*Sir-daria*; see Ch'ang-ch'un's travels, note 87).

63. 回紇貿易上巳節 My translation is a free one, but it renders the sense intended, I think. 上巳節 is a Chinese holiday on the 3rd of the 3rd month, and a fair day. Ch'ang Te passed through Bie-shi-lan just on that day. Pauthier translates the three characters by, "comme il a été dit dans le paragraphe précédent." Rémusat abstains from translating the phrase.

64. 弓鞋 *Kung hie* has been translated by Rémusat and Pauthier by, "carquois (quiver);" but it means in Peking, shoes for the crippled small feet of Chinese ladies. Literally it signifies "a shoe resembling a bow."

65. 出南大山 Pauthier translates erroneously: "la source de ce fleuve sort au midi de grandes montagnes."

66. *K'un-lun* is the great mountain range, which separates Thibet from Turkistan. The sources of the Sir-daria are in the *T'ien shan* or "Celestial mountains."

crawling about together.[67] In this country are post-stations and inns with the appearance of bathing houses (probably caravanseries are meant). The doors and windows are provided with glass.[68]

The people pay ten gold coins tax per head per annum as a maximum,[69] but a difference is made between the rich and the poor.

On the 8th of the 3rd month Ch'ang Te passed the city of 撒思干 *Sün-sze-kan*,[70] which is very large and populous. Just at that time (middle of April) a great many flowers were in bloom. Among the plants of that country, only the 末梨花 *mo-li-hua*, the 薔薇 *ts'iang-wei* and the 玫瑰 *mei-kui*[71] are the same as in China. There are numerous other flowers, the names of which cannot be recollected. West of the city (of Samarcand) the people cultivate vines, the 粳稻 *king-tao*[72] and wheat, which is sown in autumn (winter wheat).

The country produces many medicinal plants, all unknown in China, and very efficacious in curing diseases. There is the 阿兒只 *a-r-dji*, which resembles the 苦參 *k'u-shen*,[73] and cures the 馬鼠瘡 *ma-shu ch'uang* (literally="scrofulous ulcers of horses"). It is also useful in cases of wounds and in the prevention of miscarriage. Taking a dose the size of a bean, and swallowing it, the patient will recover. The 阿息兒 *a-si-r* resembles the 地骨皮 *ti-ku-p'i*,[74] and is useful in cases of retained placenta. It is also employed in wounds inflicted by

67. This seems to be an absurd statement.

68. The Chinese never use glass for their windows but paper in the north especially; the so-called *Corean paper* is made from the bark of broussonetia papyrifera, which is very strong.

69. 民賦歲止輸金錢十文 Rémusat translates, "Les habitans paient le tribut à la fin de l'année. Les monnaies y sont d'or, avec la figure d'une croix." Pauthier has, "monnaies d'or de forme ronde avec dix lettres." Both are mistaken as regards the character 文, which may sometimes mean "letters," but in this case it is the numerative for coins, and 十文 must be translated, "ten pieces of money." The Chinese author is exact in his statement. The reader will find in D'Ohsson, l. c. tom. iii, p. 127, the following account of this matter: "L'Empereur Maugou ordonna en 1251, qu'en Perse les moins imposés paieraient un *dinar*, et les plus imposés dix dinars par tête;" and in D'Herbelot's *Bibl. Orient.* p, 279: "*Dinar* se prend le plus souvent pour une pièce d'or du poids d'un methcal, c'est à dire d'un peu plus que notre écu d'or."

70. Regarding *Samarcand*, I beg the reader to refer to Ch'ang-ch'un's travels, notes 93 and 123.

71. *Mo-li-hua* is the *jasminum sambac* (*mulika* in Sanscrit). *Ts'iang-wei* is a fragrant rose. *Mei-kui* is also a rose.

72. *King-tao* is the common rice. The Chinese distinguish between this rice and the 糯 or glutinous rice, which, when boiled becomes glutinous. See my article *On the study and value of Chinese botanical works*, p. 8.

73. The *k'u-shen*, literally="bitter ginseng," according to Tatarinow (*Catalogus medicamentorum sinensium*), is *robinia amara* Lour. It seems Tatarinow gives this identification only on the authority of Loureiro (see L.'s *Flora Cochinchinensis*), who describes the drug (root) as being very bitter. I do not believe that any botanist since Loureiro has seen the plant. According to the *Pen ts'ao kang mu*, book xiii. f. 32, the k'u-shen is a very common plant in China and of great renown. The drawing in the *Chi wu ming shi t'u k'ao*, a Chinese Botany, book viii, f. 5, represents under this name a plant with pinnate leaves.

74. *Ti-ku-p'i* is "cortex radicis *Lycii*," according to Tatarinow. The plant itself is called 狗杞 *kou-ki*. At Peking *Lycium sinense* Bge. is called kou-ki. A good drawing of the kou-ki, and resembling the Peking plant, is found in the *Chi wu ming shi t'u k'ao*, book xxxiii, f. 25.

sharp weapons (金瘡), when the pus is not discharged. Take this medicine, masticate it and rub it into the wound, when suppuration will appear. The 努哥撒兒 *nu-k'o-sa-r* resembles the 桔梗 *kie-keng*,[75] and cures wounds inflicted by sharp weapons; also rupture of the bowels and of the tendons. By rubbing this medicine after it has been masticated into the affected part, the divided portions will draw together. It is impossible to enumerate all the drugs there.[76]

On the 14th of the 3rd month Ch'ang Te crossed the river 暗布 *An-bu* (Amu-daria. See Ch'ang-ch'un's travels, note 113). In this country it does not rain in summer;[77] but it rains in autumn and then the fields become moistened. There are swarms of locusts (蝗 *huang*) and flights of birds appear which eat them.[78]

On the 19th day he passed the city of 里丑 *Li-ch'ou*.[79] Many mulberry trees and jujubes (zizyphus) grow there. There is the place, where at the time of the expedition to the west (it is not said whether Tchinguiz khan's expedition is meant or that of Houlagou) the army rested for some time.[80]

On the 26th of the 3rd month Ch'ang Te passed through the city of 馬蘭 *Ma-lan*, and further on arrived at the city of 納商 *Na-shang*.[81]

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75. *Kie-keng* is "*platycodon grandiflorum* A. Dec. (campanula)" according to Tatarinow, and Hoffmann and Shultes (*Noms indigènes d'un choix de plantes du Japon et de la Chine*). The drawing in the *Chi wu ming shi t'u k'ao*, book viii, f. 11, agrees with this identification. It is also the root of this plant which is used in medicine.

76. The Chinese author in comparing the medicinal plants of Samarcand with Chinese officinal plants, perhaps compares only the drugs (roots). I am not able to venture upon identifying these drugs, having no Persian pharmacopæa at my disposal. But it may be possible for savants versed in Persian meteria-medica to recognize the names of the Persian drugs, described by the Chinese author.

77. This is a correct statement as to Persia and Transoxiana. In China on the contrary, it never rains in autumn or winter, but in the month of July very heavy rains are the rule.

78. The birds here mentioned belong to a species of starling, *pastor roseus*, which is a zealous exterminator of locusts; and in the countries visited by migratory locusts, these useful birds follow them in flocks of hundreds of thousands.

79. It is impossible to identify the places mentioned in Ch'ang Te's itinerary, after he crossed the Amu-daria. Judging from the description he gives of the country, there can be little doubt, that he followed the direct route to Houlagou, who was at that time in Tebriz or somewhere in Syria. Thus Ch'ang Te probably passed through *Merv*, *Nishapur*, *Rai* (near the present Teheran), etc. But the names of the places he mentions on his road through Khorassan, are so corrupted that it is difficult to identify them.

80. 征西與魯屯駐於此 *Cheng se ao lu t'un chu yü tz'e*. Rémusat translates, "Ce fut là qu'on vainquit *Ao-lou-thun* (Ala-eddin). On s'y arrêta quelques jours." Pauthier explains that Ao-lou-th'un was a Mohammedan general in the Mongol army. I can find no corroboration of the views of the French sinologue in Chinese books, but I find in the dictionary accompanying the new edition of the *Yüan shi*, that *ao-lu*, a term occurring often in this work, is explained there by 軍府名, which may be translated by "head-quarters." *T'un chu* means, "to be encamped." The term *ao-lu* is the same as *aoul*, used in many Asiatic languages to designate an encampment of nomades. It has become also a Russian word. Ch'ang Te probably speaks of the place, where Houlagou spent several months with his army after having crossed the Amu-daria. See above.

81. Perhaps *Merou* (Merv) and *Nishapur* are meant. Both cities are repeatedly mentioned in the *Yüan shi* and written 馬魯 *Ma-lu* and 你沙不兒 *Ni-sha-bu-r*. On the ancient Chinese map Merv is marked 麻里兀 *Ma-li-wu*.

All the grass there is 苜蓿 *mu-su*.[82] They plant cypresses for the purpose of fences.

On the 29th day he passed the city of 殢埽爾 *T'i-sao-r*.[83] The mountains there abound in a kind of salt, which resmbles rock crystal (水晶 *shui tsing*).[84]

At a distance of six or seven *li* to the south-west from this place is (the frontier of) the lately-conquered realm of the 木乃奚 *Mu-nai-hi*.[85] All the oxen there are black, and bear a hump on the neck.[86] The country is destitute of water; the people dig wells on the summits of the mountains, and conduct the water several tens of *li* down into the plain, with which to irrigate their fields.[87]

This realm (of the Ismaëlians) had three hundred and sixty mountain fortresses, all which had been reduced. There was however west of 檐寨 *Tan-han* (may be read also *Yen-han*) a mountain fortress 乞都布孤 *Ki-du-bu-gu* (Guirdcouh), on a very steep rock, which could not be attained either by arrows or by stones (thrown by catapults). In the year 1256 the imperial army arrived at the foot of this fortress. The rock was so steep, that when one looked upwards his cap fell off. But as the army advanced simultaneously from all sides, the enemy was seized with terror. The 相臣 *siang-ch'en* (minister) 大赭納失兒 *Da-dje na-shi-r* was delegated to offer submission.[88] After this 兀

82. I am not aware where Rémusat's information is derived from, when translating *mu-su* by "millet." *Mu-su* means the "lucerne (*medicago sativa*)," even in our days the favorite fodder plant for horses and cattle in Persia. The *Pen ts'ao kang mu* states (book xxvii, f. 8) that this plant was first brought from the west to China,—where it is now much cultivated,—by the general *Chang Kien*, in the second century before our era. A good drawing of this plant is found in the Chinese Botany *Chi wu ming shi t'u k'ao*.

83. *T'i-sao-r*. The name may also be read *Hi-sao-r*. Perhaps *Sebzivar*, west of Nishapur. Rémusat and Pauthier were mistaken as regards the Chinese letters, and spell the name incorrectly, *Thaï-fou-eul*.

84. Here doubtless rock-salt is meant. Conolly in his *Journey to the North of India overland, etc.* vol. i. p. 250, speaks of rock-salt mines near Nishapur.

85. 近西南六七里新得國名曰木剌奚 Rémusat translates, "Au sud-ouest, à 6 ou 7 *li*, *on atteignit* le royaume de *Mou-la-hi*." Pauthier understands that the mountains with rock-salt were at a distance of 6 or 7 *li* from the place T'i-sao-r, and continues then: "On avait alors justement atteint le royaume que l'on appelait Mou-naï-hi." But 新得國 can never mean, "we had just arrived at the country;" and can only be rendered by, "the newly-obtained (conquered) country." Ch'ang Te passed here in 1259, and as we have seen above from the Persian accounts, the Mu-la-lida or Ismaëlians had been exterminated at the end of the year 1257. In mentioning the frontier of the Mu-la-hi to the south-west of his road, our traveller speaks evidently of Coulistan; not of the dominions of the Ismaëlians in the Elburz mountains. We shall see further on, that he mentions Guirdcouh, which fortress was situated in Coulistan.

86. The author saw the hump-backed cattle (*bos indicus* or *zebu*) so common all over India and the whole of Persia. The zebu is mentioned much earlier in Chinese books. The History of the Posterior Han, in the beginning of our era, speaks of the 封牛 *feng niu*, hump-backed oxen as found in 條支 *Tiao-chi*, a far country in the west, which name has been identified by Klaproth with ancient Persia (Tadjiks).

87. This is still the custom all over Persia. The aqueducts are all subterraneous in order to prevent the evaporation of the water. As in Persia it never rains in summer, agriculture would be impossible there without this artificial irrigation.

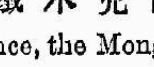
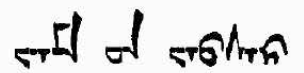
88. Rémusat identifies *Da-dje na-shi-r* with the celebrated astronomer and minister *Nasser-*

魯兀乃算灘 *Wu-lu-wu-nai suan-t'an* surrendered. *Suan-t'an* means 國王 *kuo wang* (king).[89] His father with one part of the army maintained himself in the (other) mountain fortresses. Then the son received orders (from Houlagou) to take these fortresses and in seven days all surrendered.[90] The booty of gold, precious stones and other precious things was enormous. Among the spoil were girdles valued at a thousand silver *hu* each.[91]

NOTES BY THE EDITOR.

B. The Imperial Catalogue *Szé k'oó tseuên shoo tsùng mŭh* says 王堂雜記 *Yŭh t'âng tsă ké*, which is an obvious blunder, probably a clerical error, overlooked through carelessness in the editing. The *Yŭh t'âng tsă ké* is a small work in three books, written by 周必大 Chow Peïh-tá in the 12th century, treating of the antiquities of the Han-lin Institute. It is clearly the *Yŭh t'âng këa hwá* that is intended; as that is the work of Wâng Yun, and actually contains the *Se shé ké*.

C. There is still another edition of the *Se shé ké* to be found in the 說郛 *Shwŏ foo*, a work first issued early in the Ming dynasty in 100 books; the last edition of which, enlarged to 120 books, was published in 1647, by T'aou Ting. As we have not the work at hand now, we cannot speak as to the completeness of the text in question.

D. The detached edition of the *Se shé ké*, gives this name 特穆爾懺察 *tïh-mŭh-ûrh tsan ch'ă;* the *Shwŏ foo* has 鐵木兒懺察 *teïh-mŭh-ûrh tsan ch'ă*. We would suggest with deference, the Mongol  *temor cham*, "iron road," or  *temor cham on chabsar*, "iron roadway;" or perhaps with the genitive particle *on* omitted.

ZAITUN RESEARCHES.

By Geo. Phillips, h. b. m. c. s.

PART I.

IT is now some five or six years ago that I first read Pauthier's Marco Polo, and became sore perplexed about his commentary of that part of the book relating to Fookien. It was the first time I had seen Foochow described as having been a seat of foreign trade in early times; this was so much against all my teachings and received

eddin of Thous. The Chinese author may have intended this high officer, but the Persian historians state that Nasser-eddin was not in Guirdcouh but with Rokn-eddin in Meimoundiz.

89. Evidently the chief of the Ismaëlians is meant. His name was according to Rashid= *Rokn-eddin Kourshah.* This name is very difficult to render by Chinese letters.

90. We have seen in the accounts given by the Persian authors of the same events, that Rokn-eddin after having surrendered himself, gave orders to the commandants of the other fortresses to capitulate. But his father, mentioned by the Chinese author, was not alive at the time spoken of. He was slain at the end of 1255.

91. 一帶有直銀千笏者 Rémusat and Pauthier translate, "Il y eut des soldats qui purent emporter dans leur ceinture ou leur sac jusqu'à milles plaques d'argent fin." But the Chinese author evidently speaks of the valuable girdles captured. Up to the present time the rich in Persia adorn their girdles with precious stones of great value.

opinions, that I was sadly puzzled at the learned commentator's notes; and my long acquaintance with Foochow would not allow me in any way to accept his conclusions. I determined to work the matter out myself. The result of my researches I gave in the 3rd volume of this journal, and I rose from my task totally unconvinced regarding Foochow, but still in doubt where the exact site of Zaitun might be. Having ignored Fugu as Foochow, of course I could not accept Chin-chew as Zaitun, and I brought forward a collective account of Zaitun from various authors, to shew how well their descriptions answered to Chang-chow and its neighborhood, and I invited the criticism of those dwelling in Fookien to receive or reject my conclusions; but it was not until I got a copy of D'Herbelot's dictionary, and a copy of the *Hai-tsang hien-chih*,[1] that I began to feel at all sure of the merits of Chang-chow, and the country at the entrance of its river, being really the site of the ancient Zaitun. The result of my enquires on this head appear on page 77, vol. iv of this journal.

Having discussed the matter over with friends in China, and having visited Chang-chow and Chin-chew with the express purpose of learning all I could about their antiquities, I found much that was interesting and that fully bore out all my preconceived views. Emboldened by this I wrote a short summary of my researches in a paper that was read before the Royal Geographical Society of London, which appears to have received from those interested in the matter in Europe anything but a favourable reception.

I think I was greatly to blame when writing the paper in question, that I did not thoroughly argue out the point, instead of giving a simple summary of my researches, without quoting authorities. I however expected personally to have read the paper, but was unable to do so, from being compelled to return to China earlier than I anticipated. Had I been present, I should in course of argument have been ready to explain, and to combat any objection that might have been raised against it.

There is now no other course before me than to re-open the whole question, and to bring forward new arguments in support and vindication of my former veiws. Before doing this I will say a few words in favour of the Ramusian printed text of Marco Polo, which differs greatly from all other texts, and yet appears to speak so truthfully when treat-

1. The *chih* 志 or local histories, as those in China well know, contain the most minute facts relating to the particular districts of which they treat; and what Hasted has done for the county of Kent, so have the Hasteds of China done for their counties, towns, villages and hamlets. My conclusions regarding Chang-chow, Chin-chew and Fuchow have been gleaned from such works, wherein are contained facts, which one would in vain search for in the Mongol Annals or in the Histories of the Yuan and Ming dynasties.

ing of Fookien; and then I will proceed to deal with Colonel Yule's arguments for rejecting my conclusions, and shew why I consider Foochow was not a city trading with India in Marco Polo's day.

The Ramusian version of Marco Polo, of which Colonel Yule tells us no manuscript copy has yet been found, contains certain interpolations that are not to be met with in the other texts, and which Colonel Yule says it is extremely difficult to ascribe to any hand but the traveller's own.[2] Further, the Ramusian version contains a passage giving a glowing account of the mountains and scenery of Badakshan, which is only to be met with in that version, and Colonel Yule has remarked says a reviewer, that it would be heresy to doubt its genuine character.[3]

The reliability and soundness of the Ramusian version being thus shewn to be unimpeachable, I will, for the purpose I have in hand, use that text to comment upon.

Chapter 75 says that,—"On taking leave of the city of Gieza, the last city of the kingdom of Quinsai (Chĕkiang), we then enter into the kingdom called Concha, the capital city of which is called Fugiu." It then goes on to describe the wild mountainous region lying between the Chĕ-kiang frontier and Kien-ning-fu; and after a description of that city we are taken to Unguen, a great sugar district, whose inhabitants we are told first learnt the art of refining sugar from their Mongol conquerors; from thence we are taken to Cangiu, a city frequented by ships and merchants from India, and from thence over plains and across mountains to Zaitun, at whose port the Polos embarked for Persia.

We have first to deal with Fugiu, which is simply called the capital city of the kingdom of Concha, a name applied to Fookien in Marco Polo's day, which may possibly be a clerical error for some word resembling Minkuo or Bankok, a name even now applied to Fookien. I do not assert such is the case, I only suggest it. I said that Foochow was not the capital city of Fookien in Marco Polo's day, or rather when he passed through it. I may have been somewhat hasty in this, but I cannot however as yet find positive proof that it was the capital when he passed through, as the seat of government was so frequently changed at that period; being at one time at Chin-chew and then at Foochow, and at last in 1285 it was incorporated with the government of Kiang-tche which had its head-quarters at Hang-chow.

I yield this point also upon other grounds. The chronological

2. "Passages however occur *only* in this version, which it is scarcely possible to assign to anybody but Polo himself." *Marco Polo and his recent editors.—Quarterly Review*, July and October, 1868.

3. *Marco Polo and travels in his footsteps.—Quarterly Review*, January, 1872, pp. 207, 208.

tables[4] I consulted when writing before upon the subject, make the reign of *Chih-yuan* to commence at 1280, and until I can compare this statement with other tables, I will not base the calculation of any date upon them. I will therefore say that Foochow was known to Marco Polo as the capital of Fookien. This does not however in any way affect the position of Zaitun.

It will be as well to transcribe the account of the city of Cangiu and the city of Zaitun, to take each sentence and see whether it is capable of intelligent criticism.[5]

Della Citta di Cangiu. Cap. 78. OF THE CITY OF CANGIU.

1st. "Travelling fifteen miles further in the same direction [from Unguen] you come to the city of Cangiu, which belongs to the kingdom or viceroyalty of Concha, one of the nine divisions of Mangi. In this place is stationed a large army for the protection of the country, and to be always in readiness to act, in the event of any city manifesting a disposition to rebel."

I agree with Mr. Kingsmill in his identification of this Unguen with Yung-chün-chow, a great sugar-producing district; but it is more than fifteen miles from Chin-chew.[6]

This Cangiu I recognise as Chin-chew. During the time of the Mongols a very large army was kept at Chin-chew. The people are very turbulent. The following extract from the *Peking Gazette*, under date of *Hien-fung* eighth year, eleventh month, of a memorial to the throne, respecting the choice of an official to fill the post of taotai at Amoy, will shew in what light the population of Chin-chew and the surrounding district is viewed by the authorities even in this our day :—"The intendancy of Hing-hua foo, Chuan-chow foo and Yung-chun chow is in the southern part of the empire; its people are of a violent and rebellious disposition, and the district is therefore looked upon as one difficult to keep in order."[7] Thus far everything agrees with Polo's statements.

2nd "Through the midst of it passes a river, a mile in breadth, upon the banks of which, on either side, are extensive handsome buildings. In front of these, great numbers of ships are seen lying, having

4. Mayer's *Chronological Tables.*—Doolittle's *Hand-book*, vol. ii. Pauthier's Tables, I am told, make *Chih-yuan's* reign to begin at 1264, or sixteen years earlier.*

5. The text I use is that of Ramusio, in Italian, printed at Venice in 1574. I have also Wright's *Marco Polo* to compare the translation with, which I have chiefly used, only adding what he has omitted.

6. *See Notes and Queries on China and Japan*, vol i, page 54.

7. 查興泉永道地處下南民風獷悍素稱難治之區

* 至元 Chih-yuan is not the name of an emperor, but the designation of a portion of the reign of the emperor 世祖 She-tsoo, and lasted from 1264 to 1294. In "The Chinese Reader's Manual," Mr. Mayers has corrected his former date. The Sung dynasty ended in 1279, so that She-tsoo began to hold uncontested dominion in China in 1280.—ED.

merchandise on board, and especially sugar, of which large quantities are manufactured here also. Many vessels arrive at this port from India, freighted by merchants who bring with them rich assortments of jewels and pearls, upon the sale of which they obtain a considerable profit."

The river at Chin-chew, the 晋江 Tsin-kiang is a little more than a quarter of a mile in width off the town, and flows close up to the city walls, with a small suburb on the opposite shore. There was probably in Marco Polo's day a much more extensive suburb than now; and such being the case, the river might be said to flow through it. A noble bridge, built in the 4th year of 慶元 *King-yuan* (1199), by the prefect Chow Ying-hwuy, spans this river. The bridge is about 1600 feet long and has a stone railing on either side, with small pagodas placed along it at intervals. The shipping frequenting the port comes up as far as this bridge, and anchors near the south gate of the city.

Local histories inform us that this was the quarter frequented by foreigners during the Sung and Mongol dynasties, and up to the time of 成化 *Ching-hwa* of the Ming (1465 to 1487), at which period Chuan-chiu was closed to foreign commerce.[8]

The water at the bridge cannot be more than twelve feet deep. Large junks I am told get up to the city on the top of high water. The southern side of the river is very shallow; a great sand bank runs out from the shore.

The sugar-cane is extensively cultivated throughout the Chin-chew prefecture. The local histories of the district inform us that sugar is most extensively made at Tsin-kiang[9]; Nan-gan, Hwuy-gan, Tung-gan and Gan-ke also produce it. The histories further say that sugar was unknown in China previous to the reign of the emperor T'ai-tsung of the T'ang (627-649), when it was brought to China from foreign countries, as an article of tribute.[10] I was under the impression, until I made enquiries, that sugar was also extensively produced and exported from Foochow; but I find I am wrong, sugar not being an article of export from that place. All the sugar made is for local consumption, and its manufacture I am told is in the hands of Chang-chow and Chin-chew men. Sugar-canes are however sent in some small quantities

8. By foreign commerce I mean, that foreign ships were not allowed to resort to it. This was for political reasons only. Great and many were the attempts of its authorities to re-open it as a port of entry for foreign ships. There was during the Ming dynasty, and even up to 1842, a large trade carried on between Chin-chew and the Philippines and Sooloo. It was a question in 1869 of opening Chin-chew as a subsidiary port to Amoy, but it fell through.

9. Tsin-kiang is the name of the district of which Chin-chew is the prefecture, and includes the city of Chin-chew.

10. (糖)晋江爲多南安惠安同安安溪俱有砂糖中國本無之唐太宗時外國貢至泉州府志土產

northwards. Sugar and sugar-candy is largely imported into Foochow from Amoy, Chin-chew and Swatow.

In vindication of what I state, I refer the reader to Doolittle's *Social Life of the Chinese*, volume i, page 43, which states that, "A kind of sugar-cane, propagated by slips, and making inferior brown sugar, is also grown extensively [at Foochow]. The best sugar used at Fuchau among the Chinese is brought from a more southern section of the province, made from another species of cane."

I also refer the reader to the commercial reports from H. M.'s consuls in China for 1872, where, under the head of exports from Foochow, we find the following:—"Tea, the only article dealt in by foreign merchants, stands at the top of the list of exports from this port. The rest of the articles exported are for the most part goods belonging to Chinese traders, which are shipped to other treaty ports in foreign vessels. The denomination of this class of goods remains unaltered; it comprises bamboo-shoots, 9,952 piculs; bamboo ware, 183 piculs; dried flowers, 449 piculs; fruits, 632 piculs; lungan (a dried fruit), 1,185 piculs; medicine, 321 piculs; dried mussels, 753 piculs; fresh olives, 4,074 piculs; salted olives, 695 piculs; fresh oranges, 13,496 piculs; paper, of three kinds, 14,453 piculs; wooden poles, 34,815 piculs; and so forth, during the last quarter of the year, and all for the northern port of Shanghai. The native traders of Foochow export little to the southern treaty ports, the trade having from time immemorial been carried on between this port and Shanghai, and nearly altogether in junks belonging to the northern ports; Foochow never at any time being largely concerned in shipping interests." It will be observed that sugar is not enumerated among these exports.

A gentleman of the Imperial Maritime Customs informs me that in 1872 and 1873 neither sugar nor sugar-canes were exported from Foochow. In 1868, 583,344 piculs of sugar were imported into Foochow from the southern ports in British vessels. During the same period, 193,170 pieces of sugar-cane were exported from Foochow to the northern ports. It is thus seen that sugar is extensively produced at Chin-chew, but not at Foochow.

Foreign vessels from India were in the habit of frequenting the port of Chin-chew during the Mongol dynasty. Native vessels were also in the habit of going to foreign countries with the products of the district during the same period. This fact is so well known and generally admitted, that I will not say anything furthur upon that point.

3rd. "This river discharges itself into the sea, at no great distance from the port named Zaitun. The ships coming from India ascend

the river as high up as the city, which abounds with every sort of provisions, and has delightful gardens producing exquisite fruits."

The Tsin-kiang upon which Chin-chew is situated, falls into the sea about twenty miles from Hu-i-tau bay, or about thirty miles from Amoy harbour. The river Min falls into the sea about a hundred and eighty miles to the northward of Chin-chew harbour. The Italian of the above sentence runs thus: "Questo Fuime mette Ca-po non molto totano-dal porto detto Zaitun, ch'esopra il mare oceano."

Ramusio thus plainly states that the Cangiu river fell into the sea not far from the port of Zaitun, which was on the sea coast. This answers well to the entrance of the Chang-chow river as the seat of the port of Zaitun; but whether this is equally applicable to the river Min and Chin-chew I leave others to judge. The distance from Foochow bridge to Chin-chew bridge is two hundred and ten miles. Ships from India, as I have shewn above, did ascend the Chin-chew river as far as the south gate of the city.

Della Citta e Porto di Zaithun & Citta di Tingui. Cap. Ultimo.

OF THE CITY AND PORT OF ZAITUN, AND THE CITY OF TIN-GUI.

4th. "Upon leaving the city of Cangiu and crossing the river to proceed in a south-easterly direction, you travel during five days through a well-inhabited country, passing towns, castles and substantial dwellings, plentifully supplied with all kinds of provisions. The road lies over hills, across plains and through woods, in which are found many of those shrubs from whence the camphor is produced. The country abounds also with game. The inhabitants are idolators. They are the subjects of the grand Khan and within the jurisdiction of Cangiu. At the end of five days journey you arrive at the noble and handsome city of Zaitun, which has a port on the sea coast, celebrated for the resort of shipping loaded with merchandise."

Chin-chew is built on the north bank of the Tsin-kiang, and when proceeding from thence to Chang-chow or Amoy, which are in a south-west, and not a south-easterly direction, you leave the city by the south gate, and in a few moments you are on the bridge and crossing the river. Polo says you travel for five days in a country said to be under the jurisdiction of Cangiu. Chin-chew is situated about midway between Chang-chow and Foochow; it is about twenty miles nearer the former, and from it it takes about four days and a half to go to Chang-chow, and about five days and a half to go to Foochow; therefore one would not be wrong in saying that it was a five-days journey from Chin-chew to Chang-chow, more especially as Polo's stages were at times some-

what short ones. The jurisdiction of Chin-chew reaches to the Chang-chow river, up to within about fourteen miles of the city walls of Chang-chow; its northern bank even opposite to He-têng is under its jurisdiction; such appears to have also been the case during the time of the Mongols; the opposite or southern bank is under the jurisdiction of Chang-chow.

With regard to Foochow, its jurisdiction does not extend further southward than two-and-a-half days journey, when it meets the Hing-hwa prefecture. The jurisdiction of this prefecture intervenes between it and Chin-chew. Therefore Polo's language is applicable to the country lying between Chin-chew and Chang-chow, and inapplicable to that lying between Chin-chew and Foochow.

Polo makes mention of camphor trees on the route between Cangiu and Zaitun. Now it is a very curious fact, that the country between Chin-chew and Chang-chow, is the country where camphor trees abound, more especially in the vicinity of Chang-chow. Dr. F. Porter Smith tells us in his *Contributions towards the Materia Medica* and *Natural History of China*, p. 48, that camphor "is named after the places which yield it largely, namely *Chang-chau fu* in Fukien, and *Shau-chau fu* in Canton province." Camphor is one of the articles of trade found mentioned in the *Chang-chow foo-chih*, as produced in that district.

After our five days journey from Cangiu we arrive at Zaitun, which has a port on the sea coast. It will be observed that two places are here distinctly mentioned; 1st, the city called Zaitun; 2nd, its port on the sea coast, of which no name is handed down to us by Marco Polo, in the Ramusian version.[11]

The city of Zaitun, reached in five days from Cangiu is, I consider, the present city of Chang-chow.

What we have now to examine is, did Chang-chow in the middle ages possess a port near the sea coast trading with foreign countries? Yes. The country at the entrance of the Chang-chow river, on which the present city of Hai-tsâng is built, was as late as the middle of the 16th century, known by the name of Yueh-kiang, locally pronounced Geh-kong 月港.

The *Hai-tsâng hien-chih*, quoting from an ancient record, says, "Some time in the Sung dynasty (no date is given), much marshy land round about Hai-tsang, then known as Geh-kong, was drained and recovered from the river. Embankments were built up to keep it from

11. Pauthier's version gives a name to this port of Zaiton, which it calls Kayten, but it is placed at the entrance of the Fuju river, Ramusio's Cangiu river. The sound kay is the initial sound of Geh-kong, which I consider to be the name of the port of Zaitun.

being flooded. Agriculture did not flourish so well as the inhabitants wished, and they then turned their attention to maritime enterprise. The wealthy invested their means in ships; the poor manned them and took the products of their district to foreign countries, whence they brought back many precious wares unknown in China. These goods were eagerly bought up on their return voyage, and profits ten-fold rewarded the adventurers.[12] The losses in ships and men from the dangers attending navigation are acknowledged to have been at times very great. Geh-kong appears to have reached such a pitch of prosperity and grandeur, in the latter half of the 15th century, that it was universally known "as the little Soochow and Hangchow."[13]

I have not been able to find the exact date, when this spirit of maritime and mercantile enterprise at Geh-kong first sprung up, but I should be inclined to fix it about the middle of the 11th century, as I find that in 熙寧 *He-ning's* reign (1068-1077), the foreign-going junks of this neighbourhood were, on their return voyage from foreign countries, compelled to report themselves at Canton. (*Wen-hien-t'ung-kao*, keuen 62, page 10.) It is thus seen that in the middle ages, a port called Geh-kong situated near the mouth of the Chang-chow river did really exist, and that there is unmistakeable proof that this outlet for the manufactures of Chang-chow, did during the period in question carry on a trade with foreign countries. Such being the case, I have no hesitation in identifying that port with Marco Polo's port of Zaitun.

The exact site of this port will no doubt be a contested matter. I consider it was situated between the present Hai-teng and Chioh-be; while others may be inclined to fix it a little further down, nearer the mouth of the river. I however adhere to my opinion as the *Tung se yang kao* distinctly inform us, that junks on proceeding to the Straits from Hai-têng, were taken in tow by sampans to pilot them safely over the shallow part of the river; and as far as Kuei-seu,[14] which was reached in one tide.[14a] Further the *Geographie Turke* says, "The place where the ships anchor at Zaitun, the water is fresh."

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12. 盖富以財貧家以軀輸中華之產馳異域之邦易其方物利可十倍
海澄縣志風俗考纂舊志 *Hai-tsâng Annals,—Manners and Customs.*

13. 成宏之際稱小蘇杭者非月港乎 "People were in the habit of remarking in 成化宏治 *Ching-hwa* and *Hung-che's* time (1465–1505), 'Is not Geh-kong really a minature Soochow and Hangchow?'" Such praise fully comes up to Polo's description of the port of Zaitun.

14. 圭嶼 *Kuei seu*, known to foreigners as "Pagoda island."

14a. 海澄港口舊名月港水淺商人發舶必用數小舟曳之舶乃得行計一潮至圭嶼 *Tung se yang kao*, keuen 9, p. 2.

No doubt it will be brought against me, that I have not quoted a sentence shewing that Geh-kong was a port trading with foreign countries at the time of the Mongols. I cannot it is true bring that positive proof, but no one will deny me the right to infer it, as I have shewn that Geh-kong was founded in the Sung dynasty; and the following sentence concerning the maritime spirit of its people, at the very commencement of the Ming dynasty, will justify me in claiming it as a port trading with foreign countries at that period; more especially when we consider what a pitch of prosperity it had reached in 1466, and to have reached that prosperity it must have been in existence some century or so before. The sentence I allude to reads, "Seay Kien, who held office in Chang-chow in 1454 (*King-tai*, 4th year), seeing that many people of Geh-kong and other places on the sea coast, who traded to foreign countries, were in the habit of becoming pirates, he took means to prevent it, &c."[15]

Although Marco Polo does not in the Ramusian edition, give us another name for Zaitun or the name of the port, he would appear to do so in other editions, if the compilers of books of travels are to be relied on."[16]

In *Kerr's Travels*, volume i, page 371, we are informed that Zaitun is also called Caicon or Jaiton in the Trevigi edition.

Bergeron, *Voiages de Marc Pol*, page 123, makes mention of Zaitun again as Caycon.

Is this accident or design; or may it not possibly be errors of transcription? I should say yes, if no place in China answering to the name of Caycon had ever existed, and if Marco Polo's texts were alone singular in calling Zaitun Caycon.

In the *Travels of Odoric*, as set forth in *Kerr's Travels*, p. 404, Zaitun is called Carchan, and in page 415, Caiton or Zaitun.

We have here another traveller coming after Marco Polo, calling Zaitun, Carchan. Is this an error in transcription?

M. D'Herbelot in his *Bibliotheque Orientale*, gives Zaitun the name of Sheikham; his article runs thus: "ZAITUN. Ce mot signifie en Arabe une olive, et un olivier. Mais c'est aussi le nom d'une ville maritime de la Chine, appellée aussi par les Arabes Scheikham, et par les Chinois Shengiu. Le geographe Persien en fait mention dans son 3e climat et dit que c'est une ville forte marchande."

15. 謝鵬景泰四年由御史出知漳州近海月港諸處民多貨番爲盜
福建通志名宦. *Fookein t'ung chi,—Famous officers.*

16. Zaitun was the generally accepted name of the city, and Caicun or Caitun and Coarchan appear to be the name of the port of Zaitun. I will shew in my next paper how it probably got its name.

There is mention of Zaitoun again by D'Herbelot under the article "SIN," pages 792 and 793, in which Zaitoun is called Schangiou or Zaitoun.

We have here three curious coincidences of Zaitun being called by three different authors, by a name with the last syllable ending in cong, or a sound nearly approaching it; and I think I am not wrong in assuming, that in Caicon, Carchan and Scheikham we have the echo of the Chinese Geh-kong. D'Herbelot makes it almost sure when he says the Chinese called it Schangiou, and in this he goes very far in helping us to clear up the situation of the site of Zaitun with its port upon the sea coast; for in this Schangiou we have I think the echo of Chang-chow, and in his Scheikham the Chinese Geh-kong, which was the port of Chang-chow near the sea-board.

As similarity of sound unsupported by other evidence is most frequently unreliable, I will shew in my next paper other and more weighty reasons, why I consider Chang-chow to have been Zaitun; and I will at the same time bring forward evidence to shew whence I consider it got its name, and also give an account of the great spirit of emigration prevalent among its people, which even in the most remote ages, induced them to leave their homes, and seek their fortunes in Java and other islands in the Eastern Archipelago, and even to the further shores of India.

I will now give my reasons for disputing the right of Foochow to be considered a port trading with India in Marco Polo's day. The reasons why I consider Foochow never traded with foreign countries are:—

1st. The history of the city of Foochow, and the history of the province of Fookien, make no mention, as far as my researches go, of anything like a trade beyond a coasting trade, ever being carried on there.

2nd. Two of the most intelligent and most learned missionaries long resident in Foochow, wrote to me some years ago, in reply to certain questions I put to them upon this subject, that they were unable to get any information about a foreign trade being carried on there during the middle ages.

3rd. Dr. S. Wells Williams of the United States Legation, one of the most reliable living authorities in matters connected with China, says in his *Commercial Guide*, page 185, "The foreign trade at Fuhchau is of recent growth compared with that of the other four ports opened by the treaty of 1842, nor did it have much foreign trade in early times, owing to its distance from the coast, and the opposition of officials."

Let us turn to the people of Foochow and examine their nature and disposition. The people of Foochow are a dull, stupid, heavy-look-

ing lot, holding the authorities in the greatest fear and dread; or as Doolittle says in his *Social Life of the Chinese*, volume i, page 41: "The Chinese at Fuhchau are shorter than the generality of foreigners, mild in character, and timid in appearance. They are not as turbulent, bloodthirsty, and daring as are the Chinese of some of the more southern sections of the empire."

Seldom if ever does the native of Foochow trust himself far beyond his native town, and to call them sailors would be simply absurd. I do not believe that there are more than two hundred Foochow native sea-going sailors afloat. I have had it is true, some ten or twelve Foochow men before me lately, who have shipped on board British vessels as cooks and stewards.

There never was any emigration from Foochow to the Straits and Java, like that that has existed at Chang-chow and Chin-chew for so many centuries.

The district produces nothing to send to foreign countries beyond tea. In vindication of this statement, I refer the reader to the *Returns of the British and foreign trade in China for the year* 1868, which will shew what the trade of Foochow really is. "It must be admitted that Foochow, as a port of trade has of itself no direct import connection with England or any outside countries; the import business is purely local, between Foochow and Hongkong in the south, and between Foochow and Shanghai the other great depôt in the north; the former for British goods, the latter for the exchange of Chinese produce; the coasting steamers, all British, doing the work for the Chinese of carrying their cargoes to and from Foochow and the northern and southern depôts. Next to tea there are no exports left, but those articles of native production, such as bamboo shoots, fish, artificial flowers, fruits, medicines, oranges, olives, paper, timber, tobacco and so forth, the property of Chinese traders, *which for centuries* have constituted the coasting trade in native junks, but which have now found their way into foreign vessels."

I am puzzled,—sadly, sorely puzzled,—regarding this Foochow question. I have kept this paper back over two months on that account, during which time I have ransacked every conceivable authority; I have questioned and cross-questioned intelligent Chinese and Europeans; but I can learn from them nothing of a foreign trade ever existing here in early times. I may be wrong; there may yet be traces found of such a trade; but I can honestly say, that I have exercised the greatest patience, and have been untiring in my endeavours to find it. Colonel Yule in contesting this point truly says:—"But the capacity for trade was there, in a large city, the heart of a fertile district, with a fine navigable

river, and apparently Western Asiatics at the head of the provincial administration; and the negative evidence would need to be strong. But we see at the same time that Fuju, as regards Indian trade, is only represented as subordinate to the great ocean port, Zayton. The ships came from India to Zayton, and then they, or some of them, go on to Fuju, probably to take in that sugar which got in India the still prevalent name of *Chini*.....It is evident from Ibn Batuta that the trade with India was chiefly carried on by Chinese junks and Chinese merchants."

The learned Colonel's arguments are quite logical and consistent; but when we come to read what is set forth in the *Trade Reports* of Foochow by H. M.'s consuls, and Dr. S. Wells Williams' statements regarding the early trade of the port, and its comparatively small manufacture of sugar, which article, according to Doolittle, is largely imported into the place, because that made in Foochow is of an inferior quality; these facts, I say, make it hard to accept the conclusions arrived at by the opposite side. Moreover China is truly a conservative country; and I firmly believe, that if there were Chinese merchants in Foochow carrying on a trade in sugar and other commodities with India in the middle ages, there would be such now; and in as great numbers and as enterprising as we still find their brethren further south, in the Chinchew and Chang-chow districts, who have traded with foreign countries even long before Marco Polo's day.

In closing this paper I appeal to European Chinese scholars in China, to come forward with any evidence they may possess regarding the connection of Foochow with India in early times; for in the absence of such evidence, there will be no other course open to us, than to accept the Ramusian text of Marco Polo as the correct one, in so far as Fookien is concerned. My next paper will deal with Ibn Batuta's evidence concerning Zaitun, the existence of colonies of Chang-chow Chinese in Java in the middle ages, and an account of the exports and manufactures of Chang-chow, from which I hope to be able to shew whence it came to be called Zaitun.

FOOCHOW, *October* 6, 1874.

A RECENT VISIT TO THE YÜN-SHUI TUNG 雲水洞.

BY REV. S. E. MEECH.

THIS cave is situated in 上房山 Shang-fang shan, a mountain in Fang-shan district, about a hundred and forty *li* to the south-west of Peking. The fame of this place has doubtless reached to a consi-

derable distance, there being a short account of it in the "Progressive Lessons" of the Rev. J. Edkins, B. A.

Circumstances being favourable, we started from Peking on the morning of October 6th. That is about the best time of the year to go. The weather is getting cold, the foliage is still green, and there is a prospect of fine days. Early in the year would also do, but it must be before the Chinese 4th month, for reasons stated further on. Our route was by the great road from Peking to the southern and western provinces. The first object of interest outside the city was the stone road, which reaches nearly to the 渾河 Hun ho river, a distance of about twenty *li*. This road has not been much worn, but having water on both sides of it for a considerable part of the year, the large blocks of stone have gradually parted from each other, leaving holes between them often a foot deep. Riding in carts is an impossibility except to a Chinaman, who takes any amount of jolting and shaking with complacency. We preferred walking till we found an earth road, which we followed till reaching the bridge 蘆溝橋 Lu-kou ch'iao, which crosses the Hun ho thirty *li* from Peking.

Here we had determined to count the lions which adorn the parapet of the bridge. Chinese story says no one has ever accomplished the feat; and those who have almost succeeded, have gone mad or died before completing their task. We thought we would break through the spell; so, arrived at the bridge, we left our carts to pursue their uneven way, and commenced. The work seemed easy; about a third of the way had been traversed, when lo! any number of little lions were noticed under the feet, behind the legs, on the backs of the larger ones, and in all imaginable positions. Should we go back and begin again? No! we had travelled long; our breakfast was just ahead; we could content ourselves with counting the large lions, and leave the little ones to the return journey. I may here say that our numbers did not tally, even of the large ones; and coming home again, we decided it was too cold to turn out of our carts. Thus, as far as we are concerned, the Chinese legend is confirmed.

We halted at 長辛店 Ch'ang-hsin tien, five *li* beyond the bridge. This is a very busy town of one street five *li* in length. Inns and money shops seem to do the most business. Camels, pack-mules and donkeys either lie about blocking the way, or are moving up and down in long and slow procession.

Our next stage was to 良鄉縣 Liang-hsiang hsien, a small walled town twenty-five *li* further on, the road sandy, and travelling slow. Outside the town on the north-east stands a pagoda, which is visible for many miles in all directions. Here our route took us west, leaving the

great road which runs south. We passed through the town from east to west; which seemed desolate and empty. The west gate is nearly blocked up by a sand heap. Darkness overtook us when about half way to 房山縣, Fang-shan hsien, distant from Liang-hsiang twenty-five *li*. The hill which we were facing gloomed more and more upon us, as we made our way over sand, through water and various unseen dangers. Occasionally the fires lit on the hills to burn the brushwood would flare up, giving a picturesque look to the dark landscape. Long after dark we reached the city, and outside the south gate found the only inn of the place. The accommodation was small and the fare not varied; but such as it was we did it ample justice.

Next morning we found ourselves close to the outlying spurs of the hill. Our intention was, here to visit one of the coal mines in which these hills abound. The nearest and best we were told was at 石門溝 Shih-men kou, about fifteen *li* to the north-west; but travelling by cart we had to go south, round a spur of the hills and then north, which would about double the distance. We started off, rounded the hills, and then found, at a distance of about ten *li* from Fang-shan hsien, that we were within three or four *li* of a coal mine, but still fifteen *li* from Shih-men kou. We decided to visit the nearer one, which is situated about three *li* from 周口店 Chou-k'ou tien. We left our carts at a small rice shop west of the village, and walked the remainder of the way.

Going up the hill we saw the process of lime burning. The limestone is quarried almost from the surface of the hill. A layer of coal is first put, then a layer of limestone about a foot and a half thick, and so on to the height of about ten feet. Around the whole is laid coal, and outside of all is a wall of rough stones, laid one on the other, allowing plenty of space for air to get in.

From this quarry we saw the coal mine just across the valley, and therefore made our way to it at once. We were well received by the manager, and invited to rest in his house. This appeared to be also the shop from which the colliers obtained all their goods, and adjoining were the houses occupied by the men. We stated our errand, and soon lamps were provided for us. The lamp is like a small tea-pot made of earth; the wick comes out of what would be the spout. Carrying these we were taken to the entrance of the mine. There we had given us short sticks something less than two feet in length, the use of which we soon discovered. A small door was opened into the gallery of the mine. Our course was first slightly slanting upward through earth, and then through the solid rock. The first part was well shored up with timber. Of course the rock required no such care, but the roof of the passage was much lower than the other part. It was here discovered that when

six feet have to be contracted or doubled up into about three, locomotion is by no means easy, and the use of the stick became apparent, to support the body while creeping along. But as all trials come to an end sooner or later, we got presently into a higher part, where we found four men drawing water from a well of considerable depth. They worked in pairs, relieving each other at short intervals. The heat of the mine may be judged of, and the hardness of these men's work, when I say that we found them in a state of nature, plus much coal dirt. Here apparently coal had first been found, and from this point the sides and roof of the gallery were shored up as mentioned above. We crept along, occasionally receiving a sharp bump on the head or scrape on the back. Lamps too would go out, owing to the badness of the air; breathing became very sonorous, and the heat intense. Here and there galleries branched off into the darkness, most of them apparently having a slight inclination downwards. The one we followed also descended as we proceeded; at last the welcome sound of the collier's pick was heard, just when we had debated the desirability of turning back. We decided it would not do to return without seeing the end; so we pushed on and found a man at work. Here we got a log of wood to sit on and rest the limbs, which seemed strained to the point of giving way altogether. It was a strange sight; about half-a-dozen men crouching in that hole, just enough flickering light to make visible the black faces of the miners and the perspiring faces of the visitors. On the way we had met the men with their small trucks of coal. These are made of basket-work with iron runners attached to the bottom, and carry about sixty or seventy catties of coal. The man has a rope round his neck, which, passing down over his breast is attached to a stick passing between his legs and fastened at the other end to the truck. Then with his lamp on his head and a stick in each hand, he creeps along almost horizontally. The floor is also made of wood laid crosswise, so that the iron runners of the truck easily pass over.

After a short rest we were glad to return, pining for the fresh air and any place in which to stand upright. These however could not be obtained, until after passing again through the low rocky portion not far from the entrance. There the possessor of six feet and odd of flesh and bone had to call a halt. Exhausted nature could hold out no longer, but had to sit on the floor, with but a slender piece of wood between it and wet coal-dust or mud. This rest was sufficient however to enable us to reach the outer world. The distance travelled we were told was about two *li*, but that is over-estimating the length of the mine, unless there are much longer workings than we saw.

While waiting outside, we had some conversation on the working

of steam pumping apparatus and its value. This would seem to indicate that the Chinese feel their need of something better than they have. When this feeling becomes more general, we may look for the material advancement which all so much desire for China.

One of the principal men about the place, who acted also as our guide, was a priest. We were greatly exercised to know what duties he performed. One of our number suggested he must be chaplain to the work; but afterwards on enquiry, we found that he was there to look after the interest of the temple which owns the hill, and claims a royalty on all produced. His duties proved to be only carnal.

From the coal mine we returned to our carts, and then on by way of 瓦匠村 Wa-chiang tsun to Shang-fang shan. At Wa-chiang we were told we must leave our carts and take donkeys. From there to Ku-shan k'ou is eight *li* across the hills; the cart road makes it about twenty *li*. Knowing that carts had gone before we pushed on, determined to go as far as we could find a road. One carter refused to go further. The leading man however was an opium smoker, and seemed quite indifferent as to how far or where he went, provided he got his smoke at the end. He moved off, and the other could not but follow. The last eight *li* before reaching 孤山口 Ku-shan k'ou were certainly bad enough; stony ground, the rough bed of a stream which had to be crossed two or three times, a climb up a hill from which all but the stones had been carried by the rain, over the living rock from ledge to ledge; such was the road until just before getting to the village. Arrived there we hired donkeys to take us to the temple still ten *li* from us, expending the enormous sum of about fourteen dollar-cents for each!

The darkness came down on us as we went up the valley. Our course was in a north-westerly direction; on either side were rocky hills, drawing in more closely upon us as we proceeded. At their foot, wherever soil could be found, was some attempt at cultivation. In the rainy season more or less of the valley is taken up with the stream which rushes down with great violence. We found no stream, but in many places water still standing, which had to be crossed and re-crossed several times. Our progress was slow, having only the ordinary pack donkeys accustomed to carry loads; it took us therefore quite an hour to get to our temple. As we followed the course of the valley, we found ourselves getting amongst hills of a considerable height. We were told afterwards that the valley runs right through the mountains to the plain at 懷來縣 Hwai-lai hsien, north of Peking. At last when it was getting quite dark, we saw before us the white wall of the temple, and crossing the bed of the stream once more, we were very glad to find ourselves at our journey's end.

The temple is called 接待庵 Chieh-tai an, and is the lowest of seventy-two small temples situated in a gorge running up into Shang-fang shan. The latter is the name by which the group of temples is known in the regions round. The name of this first one explains itself; it is there the priests "meet" those who come to worship. We found that the cave was thirteen *li* further on, five *li* to the principle temple 長處 Ch'ang-ch'u, and eight from that to the cavern. Next morning we were up betimes, and after breakfast followed our guide up the ravine; where we could now appreciate the beauties which were hidden from us the previous night. Sticks are provided at the temple to serve as alpenstocks. I disdained such a help the first stage, but was glad to take one before setting out on the eight *li* climb. The ravine, the course of which we followed, is thickly wooded; the trees are not large and are chiefly fruit-bearing,—wild persimmons, pears, &c.; the undergrowth too is very abundant. A well-made track seemed to render a guide unnecessary, but this good road only lasted to Ch'ang-ch'u. I should have said that there is a road all the way from Ku-shan k'ou; but the greater part of it is swept away by the rains every year, and is only repaired in spring, just before the arrival of the visitors in the 4th month. At that time people come from long distances and in great numbers, and take their carts all the way up to Chieh-tai an. At about three *li* from Chieh-tai an, the road came to an end at the foot of a waterfall, or rather a fall without the water, some eighty or ninety feet high. There the priests had built a flight of over a hundred steps up the face of the rock, as nearly perpendicular as a staircase could be. Chains run up on either side to give help to those going up or down. At the top is a small temple Yün-t'i an, where the faithful stop to rest, and, what is more important, make their contributions. After resting we proceeded by an easy ascent to Ch'ang-ch'u, where we again waited a short time to rest. The temple is in very good repair, the chief curiosity being what was shown to us as Buddha's tooth. It is a veritable tooth, but apparently that of an elephant; its dimensions are about seven inches by two and a half on the grinding surface and eight in length. With the utmost care the priest took it out of its shrine, where it lay covered with silk and surrounded by silken curtains.

The path from the temple passes straight up a steep hill, and between two immense towering rocks. As we ascended we saw below us many of the temples; but nothing like such a number as they say there are. We reached the shoulder of the hill, and then, still up passing the end of another gorge, arrived at our highest point. The mountain top was some hundreds of feet above us even there; and on the top was an uninhabited temple. Part of the outer wall of it was visible from below.

From that we crossed another shoulder, and then went down by a comparatively easy road through thick trees and underwood to the temple at the mouth of the cave.

Two priests live there, one of whom acts as guide. He gave us two torches each; and we carried besides candles, matches, a bull's-eye lantern, and some Bengal lights. The former were for use in case our torches went out.

For a few yards there was ample space for walking upright; but about twenty yards from the mouth the roof descends gradually, until arms, legs and body must be packed into the smallest compass. The Chinese creep in on their feet, but I sacrificed all dignity and crawled on hands and knees. The floor is very dirty, principally from the debris of torches and from the natural dampness of the cave. Within this narrow passage which is about eight or ten yards in length, there is a large hall. The dimensions of this and succeeding portions it is impossible to state, the torches gave at the best such an uncertain light. Here we found the benefit of the Bengal lights which a friend had very kindly given us. With these we were only the more impressed with the vastness of the place. The brilliant light brought out the various objects more clearly than has ever been the case before; but it also threw deeper shadows and made the distances seem greater. Generally the width did not seem great, though of course that varies much. In one or two parts the height was very great; the top being difficult to distinguish.

Chinese fancy and superstition have named most of the prominent stalagmites, and found altogether a hundred and one curiosities. Of these not half were pointed out to us. Amongst those we saw was an image of Buddha, in front of which were saucers for incense and offerings. This is a stalagmite having some faint resemblance to the human figure. Further on we were shown the dragon gate, being fine stalactites adhering to either side, like the side-posts of a door to the wall; the cotton wool hill, the honeycomb appearance of which is supposed to be like that article; the hill of flowers; and the Mahommedan thief. The small protruberances on the floor are said to be like a man's head and shoulders lying prostrate on the ground; around him are the pearls he was stealing, when he was turned to stone as a punishment. A stone drum, stone gong, and Kuan-yin's washing basin are among the objects shown.

About half way through, the cave is closed all but a narrow hole; to which there is a descent. We had to slip down almost on our backs to get through. Beyond is another immense hall. At the summit of a hill in this part is the finest collection of stalagmites. They are arranged

in a group, which the priests think resembles the eighteen *lo-han*, and have therefore given them this name. Below them is what is styled the temple. Here the process of formation is very manifest, the top of each having a small hole partly filled with water dropping from the roof.

Our guide here said we could go no further, but knowing that others had penetrated beyond this point we went on. One of the party carefully explored as we went down, coming presently to a small hole; beyond which was another hall, but with an utter absence of stalactites. The floor was covered with immense blocks of stone fallen from above. At the far end was another hole; but we decided it was unwise to go on without guidance, for the priest refused to go. Previous visitors had gone as far as running water, but we neither saw nor heard this. The distance from one end to the other is said to be two *li*. We did not go quite so far as that. The temperature of the cave was moderate, and continues about the same all through the year.

We returned, having other objects pointed out on the way. A printed list of these was seen at Chieh-tai an, but I failed to procure a copy; the priest said they had no more. Near the entrance we had again to go on hands and knees; and arrived at the outside in tears, one weeping profusely. We little thought before going in that we should have been so much affected at leaving; but so it was; the smoke from the torches in the narrow passage was too much for us.

From the front of the temple there is a beautiful view down the gorge, across the valley at the foot to the hills beyond, which are cultivated in terraces to a considerable height. We here found that we were only eight *li* from Chieh-tai an, lying just near the mouth of the gorge in which we were. We decided to go the nearest way home, notwithstanding our guide said dinner was preparing for us at Ch'ang ch'u. The path led down through the trees, across the dry bed of a stream and then up the other side to some height, in order to get along the top of some precipices. These looked rather ugly for weak heads, especially one place where descending water had swept away brushwood and path, and there was nothing to hide the bottom of the valley a long way below. All these dangers were at last safely passed, and we got back to our starting point of the morning. We had been away about seven hours, half of which were spent in the cave.

If going again, I should prefer reversing the order in which we took matters. Our return route was decidedly the easier, and going to the cave the back is turned to the valley, and the precipices would not appear so formidable. Then a climb of no difficulty would bring one to the top of the valley in which are the temples,—a valley well worth seeing for its picturesque beauty.

It would save much time and labour too, if instead of taking the carts to Ku-shan k'ou, they were left at Wa-chiang, and donkeys hired to go to Chieh-tai an. Next morning we started early, using the temple donkeys to take our goods to our carts. That night we spent at Liang-hsiang, and the following day reached Peking early in the afternoon.

VISIT TO THE COREAN GATE.

By Rev. J. Ross.

STARTING from Newchwang on the morning of October 9th, by evening we passed two or three isolated hills, and spent the night in one of the best inns in the north of China, at the village of Dashu-chiao. Early next morning we entered the mountain regions; where the temperature was very different from that of the plain; a cold north wind blowing, which on the following morning left traces in the ice on the stagnant waters, and hoar-frost on everything. The millet which had been late in sowing, and therefore in ripening, was withered up as soon as the sun gained some heat. For the three following weeks, we had more or less frost every night; the days being bright and warm, save when there was wind, and then walking was enjoyable. Indeed this one sentence describes the character of our northern winter, giving us such clear bright bracing weather as is unknown in Britain.

After the first day's journey, the next five were spent in crossing or skirting in a nearly due east course, chain after chain of mountains, running nearly S. E., and N. W. with many valleys between; reminding one of the pretty glens of Scotland. We were now fording a river to avoid the mountain passes; now scaling a pass to escape the deep river. On one day we forded the river Yang twelve times, so tortuous is its course among the mountains; another day we crossed four tremendous passes, to save ten miles of road.

Some hills were well covered with oak and hazel saplings, used to feed the silkworms; the greater number were bare as they could be,—their wood long ago cut down for fuel. The willow and elm trees of the plain were also found in the glens. One variety of poplar, very handsome with white bark resembling birch, reminded one of the aspen with its tremulous leaves; another variety was like the home poplar. The ash occurs, and the birch, though infrequent. Several varieties of thorn were common; the haws of the dog-rose abounded over thirty or forty miles. One graceful tree called *sai* had small elm-like leaves. The inner bark of another the *dwan* tree, was used by some of the natives in long narrow strips for a waterproof coat; chestnut and walnut

trees abound, but not by the road side. The fir is not common; misletoe of two varieties, one with yellow the other with scarlet berries, is plentiful. There were also some berry-bearing shrubs, which I did not recognise.

The only flowers surviving were compositæ, various shades of blue, pink, yellow and white, outer row only ligulate, but very large. A lovely gentian grew everywhere, sometimes attaining a foot in height. One very large blue flower, the petals of which were just withering, is well known to the Chinese herbalist. Another flower was precisely like the blue bell of Scotland, but had a very different leaf.

On some large old firs battling for life on the top of a high and steep hill which I scaled, I saw a woodpecker the size of a thrush, its variegated green plumage reminding one of a cockatoo. The natives call him the "mountain magpie," on account of his cry. Another woodpecker of similar size, with a rich scarlet throat, is also said to be seen only on the higher mountains.

The mountains are principally composed of coarse red granite. Quartz is rarely met with. Trap occurs, but far from common. Limestone and a marly greyish stone are met with. The detritus from the granite makes excellent soil.

In the valleys, wheat, tall millet, small millet, yellow millet, Indian corn and rice are produced; as also turnips, cabbages, sweet potatoes, potatoes, and several other edibles. Cotton, hemp, tobacco, opium and several oil-producing plants are grown extensively. Silk cocoons were brought from the hills; some of them preserved in a warm part of the house for next year's crop; some sold at a cash each or two dozen for a penny; some were boiled to kill the young chrysalis and unravel the silk. The Chinese eat the boiled chrysalis.

The ridiculously small temples dedicated to the fox on the plains, are supplanted here by similar temples for the worship of the "mountain god,"—the tiger. They are somewhat better built than those for reynard, because stone is plentiful;—about two to three feet high, and two feet square, miniature Chinese houses, and like those of the fox, have no likeness of any kind within. There are few large temples outside the towns. The mountain god, like that of the plain, is worshipped on the 1st and 15th of each month.

The people in the villages and inns along the route were very friendly,—quite ready to talk of religion or anything else, but most curious of course regarding foreign customs. The more educated were always anxious to disown any connexion with the worship of dead men and idols, endeavouring to prove as close a relation as possible between their worship and the "true doctrine," our discussions almost always ending in the native saying,—"Your doctrine is excellent; the

laws of righteousness and propriety are the same everywhere under heaven." In one inn I asked the landlord, how often he paid his devotions to the "god of wealth," whose images, titles and altars are set up in the innermost chamber of every house? "On the 1st and 15th of the month," was the reply. "That is not very often," I remarked. "Why worship oftener?" he said, "frequent or seldom it is all one; he will not give wealth." It is easy to direct their attention to the one living and true God, and the many truths implied in His existence and relations to us. As a rule they politely assent to every proposition, but at heart the Chinese in this province are very sceptical and practically materialistic.

There are only two towns on the way to Corea; first Sin-yang, two hundred and forty *li* or three days journey, is a *heen*, and the local superior of Feng-whang cheng. The principal part of the town is outside the city walls, which however enclose a small town as well as the government offices. The people of this smaller town are almost all engaged in working steatite, which they call jade; they make pipe mouth-pieces innumerable and a variety of ornaments. The better classes are not very accessible; the usual *heen* pride of learning is not diminished here. This town is memorable to me, as the first place where I met with public opposition, my principal opponent being a wealthy Mahommedan. As a rule the Chinese of this province are polite to a degree, and whatever they think, do not avow hostility.

Feng-whang cheng is four hundred and twenty *li* hence. When the weather is favorable, the journey is accomplished in from four and a half to six days, by "small" or travelling cart, and from eight to twelve by "large" or goods cart. It is the last Chinese town on the way to Corea; indeed I found that at a certain part of the road, the Corean gate was south just as far as Feng-whang cheng was north, and could be reached without seeing the town; the two places being thirty *li* distant. Feng-whang cheng is the seat of a pretty brisk trade, principally samshoo and pulse, which are sent south-west to Ta-goo shan, to be exported south. The population of Feng-whang cheng, as of Sin-yang, I would set down at about twenty thousand. There I got some Corean pears, five to the catty, with a much thicker and greener skin than that of the Chinese, and capable of becoming a good pear by cultivation.

Between Feng-whang cheng and the Corean gate lies a magnificent pile of mountains, called Feng-whang shan, of the coarse red granite referred to, and of a character similar to the still grander and much more extensive range called Chien shan (the thousand peaks), more than two hundred *li* N. E. of this part. Feng-whang shan is the abode of tigers, wolves, deer, pheasants without number, and the stricter

sect of Taoist recluses. These latter wear their hair uncut, do not build houses of any kind, but live in caves, and profess to eat only the natural produce of the mountain woods. This must be scanty fare indeed, if not more abundant than I could discover, on the high and steep hill which I scaled. In the Chien shan, besides these there is a great number of the less strict sect, who shave their heads like the Buddhist recluses, build houses, cultivate a small piece of ground, beg and marry. Married or unmarried, the "laity" do not believe in the existence of one chaste monk or nun.

In Feng-whang cheng I had to remain six days before the Corean gate was opened. During these days I preached and sold Scriptures, tracts and *Sin pao*, in all parts of the town. Though said to be the most lawless town in all China, there was no ruffianly conduct. The only proofs of lawlessness were the very high stone walls surrounding the better houses, the number of watchman's guns firing during the night, and the constant tales of robbers seen, met, or apprehended. Four were taken on the day I entered. I was invited by a number of merchants, whether from earnestness I know not, to establish a mission and open a chapel, that they might know all about this doctrine. Here my most interesting friend was a Mahommedan,—a native doctor and great reader.

The Corean Gate is the name given to a small village, the most advanced outpost of China towards Corea. At the extreme east end of a pretty long street, but standing out from and at right angles to it, is a small house over thirty feet long divided into three parts. The north and south portions are rooms with the ordinary *kang*, in which the tax collectors live. The central division is the gate, through which all goods imported or exported must pass and have duty levied. The eastern side of this division is a gate of solid boards, with a particularly clumsy, large, but strong iron lock. The western side is closed in by a gate of perpendicular spars, not very strong. Thus the collectors can at once close out the Corean and Chinese worlds. Before the market opens, there is a thoroughfare at each end of this house, the gates being closed. On the opening day there were a number of men employed in digging a trench from the north and south ends of the house, to the eastern end of each side of the street. Thus the only mode of communication is through the gate,—a precaution taken against smuggling.

In a line with the east side of this house, is a row of small elms, running from the high hill immediately north of the gate, across a valley of a few hundred yards wide, to the first southern range of hills. This is the boundary line between Chinese and neutral ground. The neutral ground is a desert, though the valley is of excellent soil. Some

venturesome Chinese have gone a good way into the neutral territory, and cultivate but do not live upon some ground among the mountains, off the Corean route. Even this they do at the risk of life, though the Coreans may wink at this "invasion," to keep on good terms with the Chinese. Extending ninety *li* to the east, the neutral ground ends on the bank of the Yaloo. On the other bank of this river is Corea, and certain death is the portion of the Chinaman found on that side. The nearest Corean town is twenty *li* from the river, and is seen from the neutral side. The capital of Corea is about three hundred and fifty *li* from the gate.

On Monday, the 10th day of the 9th moon, I was informed that a number of Coreans had crossed the river, and were encamped sixty *li* from the gate; nearer they dared not come, till the gate was formally opened. That afternoon I saw about twenty Coreans, chiefly servants, clad in garments which had once been white. They came to secure and prepare lodgings for their employers.

Next day a deputation waited on the magistrate of Feng-whang cheng, formally to announce their arrival, and desire to have the gate opened. At sunrise on Wednesday morning, the said magistrate, clad in silks, took his chair, and guarded by some twenty soldiers from Moukden, started for the gate. After breakfasting in the government offices in the village, he proceeded to the gate and sat down on a bench. The clumsy lock was removed, the Corean magistrate (one of taotai rank) entered, handing the Chinese magistrate eight shoes of sycee as a douceur, and each of the three collectors and the gate-keeper one shoe each; the Chinese magistrate took his departure almost immediately, and the way was cleared for the Corean merchants, who came up in considerable numbers. The collectors are,—a local one, another from Moukden, and the third from Newchwang (or Yingts'), probably with the design of acting as checks.

I was told the market would not be in full swing for another week, the Coreans never feeling at home till the return of the superior magistrates who accompany them. I was much disappointed, and resolving to return if possible at a more favourable time, did what I could in the way of preaching and endeavouring to sell copies of gospels, &c. I was successful enough in getting an audience and a hearing for the greater part of the afternoon; they were however far more curious as to the texture of my clothing than concerning the doctrines I preached. But nothing would induce them to purchase, though several Chinese set them the example. I asked one intelligent-looking merchant if he understood what I said, when he would not purchase a book; he did understand but the book was of "no use." One elderly gentleman

with a look of great suspicion in his handsome features, whispered in the ear of younger men looking at the books. I understood that fear of the magistrates present was the true reason of their shyness. One merchant of about fifty years of age called in upon me while at tiffin. After a long conversation in Mandarin, which he talked fluently, he accepted one or two small books with gratitude. He was as anxious to know all about me as he was to avoid any examination regarding his own country. I observed that he pronounced the *f* sound *p*, as *fan*, *pan*. I was told all his countrymen do the same.

Judging by our western notions, the Coreans are a much handsomer race than the Chinese; in feature and bearing there is a much closer resemblance to the western. I suspect however that their bravery when thoroughly tested, will not prove superior to that of the Chinese. To make experiment, I several times strode quickly along the narrow side-way, through large groups, looking downward or straight before me as if unobservant of them, sometimes using an authoritative "walk" if their backs were turned; they invariably made way in the manner of a Chinese crowd in similar circumstances, with the alacrity and expression of those who fear a blow. Once I laughed at some remark by a young merchant, a Corean mocked my laugh. A glance of surprise and a seeming frown sent him skulking behind his fellows. The Chinese there say that the bravery of the Coreans on occasion of the last two invasions, arose from the circumstance that they fired from behind rocks high above the range of the guns below; but that on level ground one foreigner would put twenty of them to flight. From their manner I believe this to be not far from the truth.

The coolies were clad in cotton garments far from clean, and differing little from the Chinese dress; their head-gear was a piece of dirty cotton. The "respectable" merchant wore a long night-dress-like garment of cotton, white as linen, and a much finer fabric than any of Chinese weaving. This dress was tied by a knot of the same cloth underneath the right arm. They also wore the conical Corean hat of beautifully-woven horsehair. Those who had "titles" of scholarship had, in addition to their white dress, two narrow strips of blue flowing down the side from the shoulder. The magistrates alone are allowed to dress in that blue so common among the Chinese.

Unlike the Japanese their written language is wholly in the Chinese character, which they pronounce in their own language, differing *in toto* from the Chinese spoken language.

They have precisely the same forms and sects of religion as the Chinese. Their women keep their feet of the natural size. Their marriages are still more imposing than the Chinese;—more feasting and a good deal of horse-racing attending them.

I had read and heard of the large Corean bull, but was not prepared for the magnificent proportions of some of them. The Chinese ox is like our short-horn;—the Corean is of the same class; but the largest Chinese bull would appear insignificant beside the smaller of the Corean breed; while the largest animals would throw into the shade the best I have seen at agricultural shows. The neck and fore-quarters are of enormous weight, showing what vast capacity for fattening these animals possess, and would attain under the management of stock-keepers at home. In order to drive them, a stout brass ring of half a foot diameter is thrust into the nose; to this ring the reins are tied. Speaking of the cruelty of this practice, the Coreans said it was the only way they could master these formidable "helps," especially as they were very ready to gore a man to death. This I could believe from their fiery and fearless eye, which was in keeping with their great strength.

The cart drawn by each of these bulls, was composed of a couple of shafts and a few cross spars, on which were laid whatever goods were carried. The wheel is higher than that of the Chinese cart, being three Chinese feet and a half diameter, with sixteen radiating spokes. It is all of wood; hence I infer that Corea must be a poor country, else the merchants could afford iron rims; also that the country cannot be very hilly and rocky, for severe jolting would smash the wheels to pieces.

The Coreans were very averse to letting me know anything of their government. In the capital they have six boards, corresponding to those of Peking, with gradations of rank precisely like those of the Chinese. Before starting for the east, I saw and conversed with a Corean here. He denied any change in the government of his country. At the gate I discovered that this man was outlawed, and had fled for his life. (He would subsist by selling quack Corean medicine,—in great repute among the Chinese). The Chinese at the gate confirmed the story of the Corean, but this would not explain the prohibitory laws against British goods. The old gentleman who called on me at the inn, helped to give a satisfactory reason. The government was not changed; the king was not changed; the king was twenty-six years of age. His uncle never had been king, but had been regent; this year he ceased to be so, as the king was of age. The government is certainly as tyrannical and as jealously isolated as ever. Foreign goods had been prohibited because there was trouble with Japan, and Japan was in league with *wai-gwo*. It is probable they consider "foreign kingdom" is a small country in alliance with Japan, and that in forbidding the foreign cottons, Japan would suffer no little damage.

There is a market four times each year at the Corean gate; once in the third moon, the gate being open three or four months; again in

the eighth, open for about three weeks; in the ninth for about six weeks; and lastly in the last month, for nearly a month. On each occasion the Feng-whang cheng magistrate receives a gratuity. The third and ninth moons being important markets, the gate is opened by the said magistrate in person; and he receives four hundred taels on each occasion. The eighth and last moons are not so important; the gate is opened by a subordinate, and the gratuity is two hundred taels each time.

At the opening of the gate in the ninth moon, the principal embassy of the year sets out for Peking under Chinese escort, which has to be well paid for its hospitable services. There are other two during the year,—so the Chinese there say.

For each hundredweight of goods carried from Yingts' to the gate, the carter receives $1. 50. The Chinese tax at the gate is in round numbers $0. 25 per piece. The Corean collector has his tax. A tax is again and again levied during the transit of the goods. They are sold at the gate for little less than double the cost in Yingts'. The Corean retail seller charges nearly double the gate price. The Coreans purchase only the very best available article.

In marketing it is "Greek meet Greek." The Corean merchant sells ginseng, ox-hide, paper, human hair and gold; the two former being the principal items. He wants to purchase foreign cottons and Chinese produce. After the usual haggling the goods are sold. The Corean hurries away to sell his ginseng, &c., but on no terms will he sell to the man who sold him any goods. He wishes to convert his own goods into ready money, and pays or promises to pay his creditor at next half-yearly market. From this I infer again that Corea is a poor country, and that these men have no capital at their disposal, or that interest is still higher with them than among the Chinese, and a high rate of interest betokens very limited capital. It is easily understood that no Chinaman would incur the risk of letting his goods go whither he cannot follow, were prices not highly remunerative. As a rule the Chinaman gets security; sometimes assurer and assured fail to put in an appearance.

Any one may see hence the advisability of having the Corean ports opened to foreign trade, ere Russia come down and carry out the present monopoly system. If Coreans purchase foreign goods under such repelling circumstances, what might not be the demand for those goods if delivered at much less than half present cost. I am by no means slightly interested in looking forward to such a result, though chiefly anxious for the introduction into that kingdom of imperishable goods, sold without money and without price. Meantime the gate can be and should be utilized.

NEWCHWANG, *November* 4th, 1874.

THE PROPOSED "GENERAL CONFERENCE OF ALL THE MISSIONARIES IN CHINA."

THE circular letter which has recently been forwarded to all Protestant missionaries in China, proposing a united conference to be held at some early date, will not fail to elicit a vast amount of sympathy amongst all persons interested in the spread of the Gospel in the east. As we are reminded by the letter in question, "union is strength," and brotherly intercourse a thing much to be desired as a means to common action in the work of elevating the Chinese.

But tempting as the prospect held out before us is, it may be well that we should think twice upon the desirability of a conference before we do anything to bring it about. It is not a pleasant task to appear to throw cold water on any scheme like the present, and yet it appears to the writer of this paper that there are many weighty objections to the course proposed, which ought to be stated at the outset. It would be a very disastrous result of the conference, if instead of exhibiting unity amongst missionaries, it should succeed in exaggerating in the eyes of the outside world the differences that really exist amongst us. There is very little fear that unseemly altercations would arise in the course of the meetings, or that discussions would be embittered by the introduction of vexed questions; but in order to preserve harmony and goodwill throughout the sittings of the conference, will it not be absolutely necessary to ignore *most* of the really important questions affecting the progress of Christianity in China? For instance, in order to have really united action in missionary enterprise, it is surely very important that the term used to designate God should be uniform. There is reason to hope that missionaries will ultimately settle down into a uniform use of a word by which to speak of God, but this result will be brought about quietly and not through discussions. A great deal of the acrimony which some years ago disgraced the discussion of the meaning of the words 神 and 上 帝 has already died away, and anything which would tend to revive it must be deplored. At the same time, for a conference to meet for the discussion of important questions and to ignore this, would be tantamount to a confession that to one most important point, we dare not even allude for fear of provoking an unseemly debate. Another question of scarcely inferior importance is the observance of the Lord's day. Many missionaries are making the fourth commandment the basis of their teaching on this subject, and are refusing to admit to the Christian church any Chinese who carry on their ordinary occupations on Sunday. Others, again, are pursuing a wholly different plan,—are publicly teaching that the fourth command-

ment is not of universal or permanent obligation, and insist only that their converts shall be regular in their attendance on public worship on the Lord's day. Now feeling on both sides is strong in regard to this point, and a public discussion would inevitably endanger harmony and good-will; but surely so serious a question as this, affecting vitally the development of the church, ought not to be passed over in silence at a general conference! Again, Protestant theology is a somewhat uncertain quantity, and very varying views of truth are presented by different missionaries both to the heathen and to the native Christians. There are some missionaries who in all their teaching assume the universal Fatherhood of God, while there are others who never speak of God as the Father of mankind in general, and regard Him only as the Father of the regenerated. Within the knowledge of the present writer, there are missionaries who have been known to state publicly that Confucius is probably now in heaven, while other missionaries have been known to state publicly that Confucius is certainly in hell. Such statements open up the whole question of the attitude which Christianity assumes towards heathen systems,—one of the most momentous questions which a missionary can consider. Instances might easily be multiplied, to show that the real divisions which are likely to hinder our work, are not so much differences of church organization,—those can without difficulty be waived,—but differences of a far more fundamental nature. To discuss these differences at a general conference would do nothing but harm; to pass them over as if they had no existence, or as if they were a matter of no consequence, would be to give to the whole conference a character of unreality.

When we pass from theological to practical questions, we find here also really important matters that must absolutely be excluded from public discussion, on account of the strong feeling entertained in regard to them. It is only necessary to give one or two examples. There are amongst missionaries some who greatly deplore what they consider the excessive expenditure of missions. They believe that the large mission buildings which adorn many compounds, are positive hindrances to the spread of Christianity, and that missionary expenditure generally might be considerably reduced with great advantage to our work. The question is an extremely delicate one, and those who hold these opinions do not, for many reasons, wish unduly to drag them into prominence; but they would be very sorry for the question to be wholly ignored as a trifling or insignificant one, in a conference which was ostensibly called together to consider matters affecting missionary operations. If however the question were publicly discussed, no good would come of the discussion, and it would be almost

sure to lead to remarks being made which would give pain on one side or the other.

Then, to give one more illustration, it is well known that some missionaries complain rather bitterly of interference in their work by other missions. They maintain that converts are sometimes unfairly enticed away from the church to which they properly belong into another, or that converts who are suspended from communion in their own church are received by the representatives of other missions. These are *facts*, or are believed to be so, and it is useless to attempt to slur them over for the purpose of an apparently harmonious gathering.

The very absence of all allusion to such subjects as have been named above,—and more might be added to the list,—will give all bystanders occasion for cavil. *Unity* is a source of strength, but the *assumption* of unity, where there are really important differences, and where those differences are notorious, may easily prove a source of weakness, and may bring us and our conference into general contempt.

But that I may not be supposed to look wholly on the dark side of the question, I hasten to acknowledge the good which might be expected to result from the proposed conference, though I cannot pretend to think that it at all counterbalances the evil. If one may judge from the programme of the Allahabad conference in 1872, there would probably be papers read on such subjects as the following :—Preaching; Various forms of belief in China antagonistic to the Gospel; Missionary education; Native agency; A native pastorate; Orphan and boarding schools; Various translations of the Scriptures; Progress in missions; and other kindred topics. Consultation on these questions might be hoped to result in much good, but at the same time, *some* of the good at all events, might be obtained equally successfully by other means. A great deal of useful information might no doubt be put into papers written for the conference. Specially would this be the case with papers treating on Confucianism, Buddhism and Taoism. But after all, probably very little of the information would be original, and what was so would find a wider and more useful circulation if put into the form of a magazine article. In like manner translations of the Scriptures are better discussed in writing than in conversation. A good article on the merits and demerits of any version could be read and digested at leisure, and would be more useful than a paper once read and then followed by a kind of desultory conversation.

In considering the benefits likely to result from mutual intercourse and a comparison of the plans adopted in various parts of China, we must not lose sight of the fact, that on all really important matters of organization, most missionaries are somewhat strongly wedded to the

plans they are already trying to carry out. Where people are, so to speak, agreed on the central principles of action, great gain would probably accrue from a comparison of experience and from consultation as to details; but where people are not agreed to this extent, discussion is almost useless. Those who think e. g. that China is to be converted mainly through the agency of boarding-schools and other instrumentalities for influencing the young, will not think that they can learn much from others who throw all their energies into preaching, and *vice versa*. Then again it is unfortunately the case that our practice very often differs from our theories. Most missionaries, it is to be supposed, believe more or less in preaching, but some of them scarcely ever preach. Most missionaries would maintain that we ought not to employ unreliable and untrustworthy native agents, and yet such agents are employed. Most missionaries would confess that if they have schools at all, they ought to bestow time and attention upon them, and yet some do not do so. The remedy for these defects is not to be found in a conference, for the defects are already known and acknowledged; it is to be found in another quarter, to be alluded to directly.

Thus far I have spoken of only one side of the proposed conference; there is another, to which I regret to see that no reference is made in the circular letter. It is to be presumed that one important part of the programme would be some united acts of worship, thanksgiving and prayer offered to Him whose work we are engaged in. In view of the real state of things existing in the missionary field, it would indeed be a great blessing if by some united consultation a day could be set apart, and that soon, for united worship,—a sort of day of general humiliation. We have far more need to commune with God than with man in reference to our missionary work. If we,—the missionaries in every station throughout China, without respect to nation, church or society,—should meet together to confess with shame before God our half-heartedness, lack of earnestness and energy in our work, our tendency to self-assertion, which so endangers the peace, harmony and coöperation of those who,—whatever the difference of their theological predilections,—are brethren and disciples of one master, an inestimable blessing would be the result. "Union is strength;" but alas in too many cases our union is little more than nominal, and so long as this state of things continues to exist, it seems premature to say that the time has come for a general conference.

The idea of a general conference, representing stations scattered over an immense area of ground and including missionaries of various nationalities, sounds well and has an imposing appearence. It would no doubt cheer the hearts of many both at home and abroad, to hear

accounts of success from distant parts of China, and to learn from the statistics that would probably be furnished by the conference the sum total of Protestant Christians in China; but in the opinion of the present writer, all attempts to make an imposing appearance or to estimate results by count of heads, is a mistake, to say the least. Our work is the work of ploughmen and of sowers, not of reapers; and the "results" are proportioned to the faith, energy, and common sense with which we prosecute our work. Directly we attempt to count results,—as some people seem inclined to do,—according to the standard of the *reaper*, we assume a wrong position and open a door to the cavils of unbelievers. They not unnaturally begin to count the cost of our "results" in money,—so many Chinamen converted at such-and-such an expenditure of money,—and they come to the conclusion that a converted Chinaman is a very costly article.

To sum up in a few words the ideas which have prompted this paper: Shall we not do well to begin our united acts of worship and of brotherly intercourse in our respective stations, and afterwards launch out into something more magnificent? Is it desirable to summon a conference, at which many if not most of the vital questions touching missionary effort must not be so much as referred to? Would it not be better for those who have any information to impart, on any of the subjects which would probably come up for discussion at a conference, to find some way of communicating their information in writing? A volume of "Essays on Missionary Topics, by various writers," might deal with many questions that a conference must eschew, and might be productive of some good. Lastly, would it not be desirable to endeavour to arrange for a day (or a week) to be specially set apart throughout China for humiliation and prayer in connexion with our work? To do this it is not necessary either that we should all repair to Shanghai, nor that we should wait to carry the plan into operation until October, 1876. Thank God! whatever differences may characterize our theology or our opinions on practical questions, we are all one when we meet in prayer; and even our differences, theological and practical, may be beneficial to us, if they help us to remember that the task before us is to make the Chinese Christians, and not merely theologians, and to bring them, not a new set of opinions, but eternal life through the knowledge of the only God and of Jesus Christ whom He has sent.

PSALM xxv. 13.

1.

When through the leafless trees,
The sound of war and trouble's voice are sighing,
When the old year' midst gathering storms is [dying,
"His soul shall dwell at ease."

2.

When on the poisonous breeze,
The seeds of death like thistle-down are borne,
And strong men fall and fade as reapèd corn,
"His soul shall dwell at ease."

3.

At night on raging seas, [gloom,
When waves white-crested gleam amidst the
And in the whirlwind's pause the storm bells [boom,
"His soul shall dwell at ease."

4.

When petty troubles teaze,
Or over church and state a black cloud lowers,
And darker grow the dying world's last hours,
"His soul shall dwell at ease."

5.

Calm as the hum of bees,
About the flowers at summer noontide still,
Though in the other hemisphere the winds howl [shrill,
"His soul shall dwell at ease."

6.

Not settled on his lees,
But up and doing till life's light expires,
Or in his daily task, or 'mid the martyr fires,
"His soul shall dwell at ease."

7.

Or when on bended knees,
The weepers ask in agonizing prayer [near,
His life;—but death in solemn march draws
"His soul shall dwell at ease."

8.

And when the wicked freeze,
With horror colder than their opening tomb,
And shrinking, listening, hear the words of doom,
"His soul shall dwell at ease."

9.

Who's soul? The man that sees
His Saviour's precious blood wash out his sins,
Whose rest from Calvary's great toil begins,
"*His* soul shall dwell at ease."

10.

And then beneath heaven's trees,
Under the vine and fig-tree ever blooming,
Without all fear of foe or trouble coming,
"His soul shall dwell at ease."

11.

As his dear Lord shall please,
Whether on some blest work his way he wings,
Or on the golden floor to harps all golden sings,
"His soul shall dwell at ease."

A. E. M.

REV. MILES JUSTICE KNOWLTON, D.D.

THIS well-known servant of Christ, recently removed, by an inscrutable providence, from the scene of his earthly toil, to the home of his heavenly rest, demands from us more than a passing record of his death.

He was born on February 8th, 1825, in the little village of West Wardsboro, among the green mountains of Vermont, and was the youngest but one in a family of five children. His mother, whom he resembled in many respects, was an example of high Christian piety and womanly excellence, whose influence could not fail to make a deep and lasting impression upon the lives and characters of her children; and, as in the case of other remarkable servants of Christ, it is highly probable that his career of great usefulness in the church of God, was principally due, under the agency of the Divine Spirit, to her godly life and conversation, and to her earnest and believing prayers. His father also was a man of sterling qualities and good common sense, who commanded the respect of his fellow-townsmen, and represented them for several years in the state legislature.

From an early age Miles exhibited a remarkable fondness for books, in the study of which he frequently became so absorbed as to

call down upon him the gentle rebuke of his parents. They, however, were far from discouraging this studious disposition; but on the contrary, with a view to its cultivation, sent him while still young, in company with his elder brother, to the then flourishing academy at West Townsend. There his mind seems, for the first time, to have definitely turned to the gospel ministry as that work to which, of all others, he would desire to consecrate his future life.

After leaving the academy, and before entering college, he taught for one winter in a school of a neighbouring township, where religious privileges were few, and the spiritual condition of the community at a very low ebb. Then the true missionary spirit by which he was moved, shewed itself in active labor for the welfare of his fellow-countrymen. With that characteristic zeal and energy, which so marked his subsequent career, he began at once to hold evening meetings in various parts of the district; devoting to these and other evangelistic works, all the time he could spare from his class-room; and not, as it is believed, without marked tokens of the divine blessing. There indeed, was a happy foreshadowing of those missionary labours, which were to be carried on in a very different field, in a much more extended sphere, and with still more marked success.

Both his collegiate and his theological studies were carried on at the Madison University, New York, where his literary diligence and genial temper won for him the esteem of the professors and the friendship of his fellow-students. During his last collegiate year, his religious life underwent a remarkable development. In the full assurance of pardoned sin, and of acceptance with God, which he then realized, his faith rose triumphant over every doubt, and placed him, from that time forward, on a very high pedestal of Christian experience. He gave himself up still more wholly and unreservedly to his Saviour; feeling it to be his highest honour and his greatest gain to be His and His alone; and to this period he often looked back with gratitude, as that era in his past history, which most powerfully affected all his future career.

The precise time in his theological course when he decided on entering the foreign field, and committing himself to the great missionary enterprize of the church, we have no means of ascertaining. His earlier predilections were in favour of home missionary work, in the vast and sadly neglected regions of the west. But this was not to be; his life was to be shaped, not by his own wishes, but by his divine master's will; and the instrument, it is believed, which was employed for diverting his thoughts from one to the other, was the remark of a fellow-student to the effect that "he was unwilling to face the difficulties and dangers of missionary work abroad." This, it is believed, brought him to a serious reconsideration of the respective claims of the home and foreign fields; and, under the directing guidance of the Holy Spirit, led to his determination to offer himself to the Baptist Missionary Union; by which society he was accepted and designated for China.

On October 8th, 1853, he was ordained at West Wardsboro. In the following December, in company with his wife, Lucy Ann, the daughter of James St. John, Esq. of Danbury, Connecticut, to whom he

was united in marriage the previous July, he embarked in a sailing vessel for China; and in the June of 1854 he arrived at Ningpo, the sphere of his future usefulness, a little more than twenty years ago. During this time, with the exception of about two years, spent in the United States for the recruitment of his health, he has laboured at this port, and in the surrounding country, with a self-denying zeal, an untiring devotedness, and a marked efficiency, which entitle him to be placed in the foremast rank of modern Protestant missionaries.

In concluding this brief notice of our dear departed brother, it may be well to specify a few features in his character, which preëminently marked him as a "chosen vessel," fitted to bear his Master's name before the gentiles.

1. *His meek and gentle spirit.* There is no quality, we believe, more essential for a successful missionary to any people, and especially to the Chinese, than this, which was possessed by Dr. Knowlton in a very remarkable degree. His natural temper, doubtless, was very good, but it was further softened and mellowed by the sweet influences of the Holy Spirit, so as to make him resemble, more than ordinary Christians, or even ordinary missionaries, the "meek and lowly" Jesus. Nor was this feature in his character unobserved or unadmired by the watchful Chinese with whom he associated. There are no people, we are persuaded, after long intercourse with them, who possess the power of gauging character in a more accurate manner than the Chinese; and none, too, who are better fitted, whether by education or association, for appreciating this very quality than they. And hence the great importance, on the part of missionaries especially, of cultivating this grace, if we would gain their confidence and affection. To such an extent had Dr. Knowlton attained this quality, in the eyes of the Chinese, that he was often designated by them "the Western Confucius," the highest compliment they could possibly pay him. However they may have misunderstood his object, and misapprehended his message, they gave him at least credit for very high moral placidity; and this was not only a great gain to him, but, what he valued much more, a great gain too to the cause he represented.

2. *His great singleness of purpose.* Dr. Knowlton was indeed a man, who had but one aim ever before his mind; and that was, to glorify his divine Redeemer, and to be an humble instrument in his hands to effect the salvation of his fellow-men. Like the great apostle of the gentiles, he could say with all truthfulness and sincerity, "This one thing I do." Having received, as he believed, his marching orders from the great captain of his salvation, he never for a moment listened to any overtures, however inviting, to decline from the path which his master had marked out for him. From the day he set his foot on this heathen land, to the hour when he fell at his post, he steadily pursued, with all the ardour and energy of his being, this one grand object of his life. Though possessed of a studious temperament, and fond of scholastic research, yet he never allowed a desire for literary distinction or personal ease, to beguile him from his great work. His very studies were all made subservient to this end, and his pen, which he wielded freely, as his numerous publications shew, was always employed in the

same direction. In a word, he was indeed emphatically a man of one idea, whose whole soul was absorbed in his Master's service.

3. *His untiring persistency in active labour.* Every one who knew Dr. Knowlton, and had the means of ascertaining the manner in which he occupied his time, would gladly bear testimony to the fact, that as he set before him one great object, which he felt was the only one really worth living for, so he had always in hand some work bearing upon that object. He was indeed no visionary sentimentalist, whose effort to extend the cause of Christ exhausted itself in mere futile aspirations, but one who was "abundant in labour," "instant in season and out of season." Nor was his energy confined to any one department of missionary work, but with a versatality of genius, which is very rare, extended itself to all its various branches. Whether preaching to the heathen, or teaching the native Christians, or instructing young men for the ministry, or transacting numberless other matters, to which the missionary has to attend, he was alike active, energetic, and untiring. His chief pleasure, however, consisted in telling the poor heathen, whether in his chapel, by the road side, or wherever he had the opportunity, the blessed tidings of his Saviour's love. So entirely did this engross him, that when engaged in it he seemed to forget everything else. The following incident, mentioned by one of his native catechists, in an address to his fellow-countrymen, a few days after Dr. Knowlton's decease, will corroborate this. He and the Doctor had been itinérating together in the district of Fung-hwa, some distance from Ningpo, and as they were returning in a native boat, they stopped at a small village by the river side to wait for the ebb tide. At this place they went on shore to visit some of the surrounding hamlets, and on their way back to the boat stopped in the village to speak to any who might come to hear them. A crowd as usual collected round the foreigner, and he at once began to preach the gospel to them. Their attention was soon arrested, and his own spirit in consequence warmed. Though tired and worn with his labours during the day he continued his address. At length the boatman came to tell him the tide had turned, —that it was time to go. The good Doctor persisted, heedless of time and tide. The boatman came a second time and urged him to cease speaking, assuring him that, if they did not leave at once, they need not think of reaching Ningpo that night. This too was soon forgotten, and he did not bring his address to a close until the exhaustion of his physical strength compelled him to do so, although the result was his detention at the village until the next tide, to the great indignation of the boatman, but also to the great delight of the villagers.

But it is now time to bring this very imperfect obituary notice of our dear and honored brother to a close. On the 10th of September last, in the prime of life, in the full maturity of his powers, and in the midst of his abundant labours, by a mysterious dispensation, which we understand not now, but which we shall know hereafter, he suddenly succumbed to an acute attack of dysentery, falling at his post on the battle-field, like a good soldier of Christ, with his armour on. May it be ours, who are left behind, to follow him, even as he followed Christ.

NINGPO, *November* 17th, 1874.

Correspondence.

DEAR SIR,—

I hope that your request for frequent and full communications, containing items of interest from the various mission fields, will be heeded. In former years, there was a sad lack in this respect. I suppose the reason of it was, that missionaries have so much writing of that kind to do for the secretaries and church papers at home, that they get tired of it, and when they write for the *Recorder*, prefer to write on some fresh topic for discussion, rather than to go over the details of missionary work, concerning which they have already written so much. Artemus Ward once said that in his opinion, a comic paper was improved by having a joke in it occasionally. It seems to me that his position on that point is irrefragable; and it seems to me equally clear, that a missionary journal is very much improved by having some items of missionary news occasionally. Let us all, then, consent to go to the trouble required, and inform each other of the state and progress of the work in our different fields.

I have lately made a trip, in company with Rev. F. Ohlinger, through the southern portion of our work, embracing the district of 福清 Fuh-ch'ing, and the prefecture of 興化 Hsing-hua. In the district of Fuh-ch'ing, we have five circuits, viz.:—the Fuh-ch'ing, with three chapels and preaching-places; the 漁溪 Yü-ch'i, six; the 牛田 Niu-t'ien, fifteen; the 江鏡 Chiang-ching, six; and the 薛港 Hsieh-chiang, five; making a total of thirty-five chapels and preaching-places in the district. A native presiding elder has oversight of the district, and holds a quarterly meeting on each circuit, composed of the traveling and local preachers, exhorters and stewards. Each circuit has a senior and junior preacher, who visit every preaching-place on the circuit according to a regular plan. In some circuits, there are several local preachers and exhorters, who follow their own avocations during the week, and help the circuit preachers in holding services at the various preaching-places on Sunday.

During our late trip we visited every circuit in this district. We attended a quarterly meeting of the Niu-t'ien circuit, held at 東營 Tung-ying. The chapel being too small for the occasion, the service was held out of doors, close to the sea-shore. An awning had been erected, which would cover the heads of the preachers, and a portion of the audience, which numbered from a hundred and fifty to two hundred persons, who gave quiet attention to all the services. These consisted of a "love feast," or experience meeting, preaching, and the Lord's supper. Eleven persons were baptized, and about sixty partook of the communion. The whole occasion was one of solemn interest. This is a very prosperous circuit, having a hundred and fifty-seven members and two hundred and thirty-nine probationers. I must repeat to you a remark by the presiding elder, 李有美 Li Yu-mei. Speaking of the progress of the telegraph, he said: "The world has but one ear now! one place speaks, and all other places at once hear."

On the Hsieh-chiang circuit, we visited two preaching-places. The work was in quite a prosperous state. There are fifty-nine members and seventy-three probationers on the circuit. The members were in a state of great activity, preparing for the annual meeting, which is to be held this year at Hsieh-chiang. Some of them had gone over twenty miles to a hill region to purchase boards and carry them home, to make seats for use at the meeting. We are hoping and praying that the meeting may prove a great blessing to the people of that region.

On the Chiang-ching circuit, eighty-one members and a hundred and four probationers were reported. One aged member had just died in the faith of the gospel.

The Fuh-ch'ing circuit reported fifty-five members and seven probationers. This circuit, embracing the district city, is the least satisfactory of our whole work in the district. Here we attended the district meeting, where the preachers of the district were examined upon their studies, and candidates were examined for recommendation to the annual meeting, to enter the ranks of the traveling preachers. The evening services, and the Sunday exercises, were particularly interesting, and developed a marked growth in grace and in vital spiritual experience among the preachers. The burden of their petitions was the Psalmist's prayer: "Create in me a clean heart, O God." Forty-three persons joined in the communion on Sunday.

Our visits on the Yu-ch'i circuit were confined to the town of Yu-ch'i and the island of 江陰 Chiang-yin. This is quite an interesting island, close to the Fuh-ch'ing coast. The people say that in former days, considerable gold was found there. A few of the people are now finding that which is more precious,—salvation through the Lord Jesus Christ. May the whole island speedily be brought to him! We united a couple in marriage while there, and partook with the guests of the wedding feast, which contained many articles to which we had not been accustomed on such occasions at home, and of which we partook with great moderation. The last quarterly meeting of the ecclesiastical year had not been held when we were on this circuit, and I did not obtain its statistics. Those of the other five circuits sum up:—Members, 352; probationers, 423; baptisms during the year, 73; deaths, 13; expulsions, 12; Sunday-school scholars, 300.

In the prefecture of Hsing-hua, we have nine circuits with an aggregate of about three hundred and fifty members, and two hundred and fifty probationers. Our first visit was to the island of Lam-yit 南日, which we approached from the the Fuh-ch'ing coast, making the passage in a native boat in three hours and a half, with a fair wind. We have three stations on the island. The day-schools for girls at two of the villages are in a very prosperous state. There are thirty-seven girls in the two schools,—all making good progress. Some of them can repeat the whole gospel of Matthew; and quite a number know the catechism and the hymn book from beginning to end. They are also learning to write characters well. There is a goodly number of the children of heathen among them, who carry gospel truth into their homes. At 雲利 Yün-li, a new chapel has just been finished, almost entirely at the expense of one member, who is in easy circumstances. The work on the island is an

interesting and promising one. Members, about sixty; probationers, twenty.

From Lam-yit, we crossed in three hours to 烏嶼 Wu-hsü, (Ocksen) where we spent six hours with the keepers of the lighthouse. This island is probably not excelled by any on the whole coast of China in interest for the geologist and mineralogist. Iron ore, copperas, mica, quartz, and probably cinnabar abound. Evidences of powerful volcanic action are manifest. It is well worth a visit from gentlemen who make mineralogy a special study. There are very few Chinese on the island now; but in the deep-fishing season, there are large numbers of them. They will begin to collect within a month from this time.

From this island, we crossed to the Hsing-hua coast. The latter part of the trip was more exciting than agreeable. The wind rose high, the waves made themselves very familiar on board our little craft, darkness came on, and we were approaching a dangerous coast, while the captain and first mate were having a loud and angry dispute as to the location of two rocks near the entrance to our harbor. A good providence brought us safely through, however; and about 10 P. M., we were safe within our chapel at 莆禧 P'u-hsi. Our chief member there is a leper, although the disease seems to be of a very mild type. Among the members are several very intelligent women, and some more than ordinarily bright and interesting children. From this place, we walked seventeen miles, most of the way through a driving N. E. rain-storm, to 笏石 Hu-shih, a thriving market place. Here we have a very neat chapel, erected principally at the cost of one member. Next day, we walked thirteen miles to the prefectural city of Hsing-hua. For the last three or four miles, the road was submerged; and the water was from ankle to knee deep. There was no help for it, and so my stocking and shoes went off; pants were rolled up above high-water mark, and for an hour and a half we waded our way to the city. We enjoyed our hearty welcome when we reached our chapel; and appreciated the kindness of 許播美 Hsü Pao-mei, our sturdy presiding elder. Before we had fairly righted ourselves, a messenger arrived from Foochow, with good tidings from loved ones there, and letters and papers from America. They came with cheer and refreshment to our spirits, after the experiences of the past two days. On the Hsing-hua circuit, we have about fifty members, and thirty probationers. We have also a model Christian book-store in the city, kept in an exceedingly neat and tasty manner; and the accounts of which are kept with a method and regularity that are worthy of all praise. The member who has charge seems to have been made specially for that business.

Our last visit in the prefecture was to 涵江 Han-chiang, on which circuit we have some thirty members and ten probationers. The members have just purchased a very large and eligible site for a chapel and parsonage, costing, with repairs, about 100,000 cash. The sedan ride, homeward, over the vast Hsing-hua plain, covered with thousands of acres of luxuriantly growing rice, with here and there exquisite views out to sea, was charming indeed.

In a very desultory way I have given you a little missionary news. It is posible that some of your readers may have questions suggested to

their minds by what I have written. Let such freely ask what they desire, and I will take pleasure in answering. By this course, pursued in all cases, we may help each other in our work not a little.

S. L. BALDWIN.

FOOCHOW, *November* 12th, 1874.

RESTORATION OF A DETHRONED KING.

DEAR SIR,—

Will you permit me to say a few words in favour of the poor king *Haïton I*, of *Little Armenia*, deposed so arbitrarily by one of your contributors. In No. 5 of your periodical, p. 286, I find a correction of my statement about *this king*. I have indeed made a mistake in stating, that Haïton went to the Mongol court in 1246, for it was about 1254 that this journey took place. But it is not this mistake, which your correspondent tries to correct. He declares my statement *erroneous*, that *Haïton*, the traveller to the Mongol court in the middle of the 13th century was *king of Little Armenia*, and thus imputes the same error to *Klaproth*, *D'Ohsson* and *Yule*, for these illustrious investigators into ancient Asiatic history and geography, all agree in ascribing to this traveller the rank of *king*. I therefore have good reason for insisting upon the correctness of my statement.

Haïton I, king of Little Armenia went to the court of Mangou khan about 1254. His narrative has been translated by Klaproth in the *Nouveau Journal Asiatique*, xii, p. 273 seqq. (I have seen it). King Haiton in his latter years abdicated and became a monk; as did at a later date his son *Haïton II*, and again their kinsman *Haïton*, prince of *Gorigos*, the *historian*. The latter visited Avignon, and there in 1307 dictated his history of Asia in French to Nicolas Falcon. It contains in sixty chapters, a geography of Asia, the history of the Mongol khan's, etc. (I have access to it). Col. Yule in his *Cathay*, cxcv, gives an extract of a part of it. Thus there were *three Haïtons*. Your correspondent evidently confounds the historian (who indeed never was king) with the traveller Haïton I, king of Little Armenia. This is evident from his statement, that *his traveller* took orders in 1305. I have compared the article quoted by your correspondent, in the *Mém. conc. les Chinois*, vol. v, p 11. There it is stated, that Hayton is the author of a "histoire orientale." Nothing is said about his having been a traveller.

Si tacuisses!

E. B.

PEKING, *November 7th*, 1874.

CORRECTION OF AN ERROR.

DEAR SIR,—

In Mr. Scarborough's interesting account of medical missions on pp. 137-152, in the present volume, he speaks of the establishment of the Medical Missionary Society in China at Canton in 1838, and of the interest which this benevolent effort excited among the foreigners then

living there. The formation of the society was the suitable sequence of the labors of Dr. Parker at Canton during the previous two years, which had attracted the approval and the donations of both natives and foreigners. The mission of the A. B. C. F. M. of which he was a member, took the responsibility of the initial expense of hiring a house and furnishing it for the accommodation of patients, but this outlay was soon reimbursed by the donations of the community. When the lease of the house expired, its owner, Howqua, allowed its free use for the hospital, and this he continued for the next twenty years till it was burned in 1856.

The hospital at Macao was bought by the Medical Missionary Society, through the agency of Dr. Colledge, but was not his gift, as Mr. Scarborough has inferred from the report of the meeting given in the *Chinese Repository*, vol. vii. p. 35. Messrs. Dent & Co. sold it at a very cheap rate for the purpose; and when Hongkong was established, the proceeds of its sale in 1843 enabled the society to erect another building there under the direction of Dr. Hobson. Since his return to England in 1839, Dr. Colledge has not, I think, taken such personal interest in the Medical Missionary Society. A Swedish knight, Sir A. Ljungstedt, wrote an account of his gratuitous medical efforts among the Chinese at Macao from 1827 to 1832, during which time he relieved over four thousand patients. The funds for this purpose were all furnished by donations, but the personal labors of Dr. Colledge were very onerous in this way, and have been commemorated in a fine engraving of Chinnery's painting representing him instructing a patient how to use cataract spectacles. The philanthropic labors of Dr. Colledge therefore fairly entitle him to divide the honors with Dr. P. Parker of commencing medical missions in China.

S. W. Williams.

Dear Sir,—

The writer's attention has been called to an extract from a letter of the Rev. H. Loomis, published in the last number of this journal, respecting the union of native churches in Japan, and he has been requested to furnish some information on the subject.

The first Protestant native church was formed at Yokohama in 1872, under the name of "The Church of Christ at Yokohama." Its members from the first refused to adopt any other designation, and to have any connection, other than a purely spiritual one, with any particular body of Christians in other lands, declaring that they regarded all believers in the Lord Jesus Christ as their brethren.

In the autumn of the same year, a convention of Protestant missionaries in Japan was called to meet at Yokohama, to deliberate upon questions relating to the propagation of Christianity in that country. All the missions, except those of the American and English Episcopal churches were represented at that convention. In the course of its proceedings, a resolution was passed unanimously, that "whenever they were called upon to assist in the organization of native churches, they

would endeavor to give them a name as catholic as that of 'The Church of Christ,' and to have the government of the churches in the hands of pastors, elders and deacons, with the consent of the brethren." The quotation is made from memory.

In 1873, a portion of the membership of the Yokohama church who had taken up their residence in Yedo, including one of the elders, presented a formal request to be set off from the Yokohama church, and organized into a church at the capital. The request was granted, and the new church at Yedo was organized, by a delegation from the church at Yokohama, without the assistance of any foreigner, and upon the same basis as the mother church had adopted. The Yedo church also invited the Rev. D. Thompson to act as pastor until there should be a native pastor to take his place. In the early part of the present year, two other churches were organized, one at Kobe and the other at Osaka, upon the same basis as those before mentioned. The missionaries of the American Board at Kobe and Osaka, numerically the largest mission in Japan, are heartily in favor of abiding by the resolution of the convention of 1872. They have organized two churches on that plan, and will continue to do so hereafter.

Thus up to the early part of September last, there were, including the one of which the Rev. Mr. Loomis writes, five native churches in existence in Japan, four of which at least, are constituted upon one and the same basis of unity as to name, creed and independency of all organic connection with any church in Christendom, other than the spiritual organism of the church universal. No church in a Christian land can or does claim these churches as belonging to itself. It is deemed sufficient to satisfy the truly Christian heart, that the members of these churches have been reclaimed from heathenism and brought into the fold of "the Good Shepherd."

In view of these facts it is difficult,—not to say impossible,—to see wherein "the attempt to organize union churches has proved a failure." This statement of the Rev. Mr. Loomis seems to imply that, the church organized in connection with the American Presbyterian Mission at Yokohama in September last, has been constituted upon a basis differing from that of the four that preceded it. If so it is the first departure from it,—a minority of one against the four that are pronounced to be failures.

Again, Mr. Loomis states that "each mission is hereafter to work separate." The printer has probably made him write "separate" for separately. But this is no new thing. Each mission must necessarily work separately, for convenience and efficiency's sake, as well as for financial reasons. Each brigade or corps of an army does its work separately in a great siege, like that of Sebastopol. The whole besieging force rarely, if ever makes its onset upon one and the same point of the enemy's works. So likewise different missions must have their respective plans and spheres of operation, while yet all aim at the accomplishment of the same end, the salvation of men. So doing they need not conflict with each other.

Mr. Loomis says that "the idea of independency was not original with the natives, and is likely to work great harm." Probably it did not occur to him, that it is far more difficult to account for their

originating the idea of dependence upon and organic connection with churches thousands of miles away, than the opposite one which they have adopted. Having had some knowledge of the early views of the native church at Yokohama, the writer is prepared to assert that the idea of independency was original with its members, and the same idea has somehow been prominent in the minds of all the other churches organized previous to September, 1874. It is a comfort to think that hitherto "*great harm*" has not resulted from this original and persistent idea of the Japanese Christians; for even Mr. Loomis speaks of such a result as merely something *likely* to come to pass in the future. Moreover, it is to be apprehended that this idea which has taken so strong possession of the converted Japanese generally,—that they have besought the missionaries to use their influence to prevent all sectarian divisions among their countrymen,—will be found difficult to overcome, should any foreigners attempt to oppose it.

S. R. BROWN.

SHANGHAI, *December* 4th, 1874.

Missionary News.

Births, Marriages and Deaths.

BIRTHS.

AT Victoria Park, London, on September 19th, the wife of Rev. J. E. CARDWELL of Kewkeang, of a son.

AT Canton, on September 25th, the wife of Rev. B. C. HENRY of a daughter.

AT Ningpo, on October 8th, the wife of Rev. G. CROMBIE of a son.

AT Yokohama, on October 11th, the wife of Rev. J. ING of a daughter.

IN Scotland (?), on October 25th (?), the wife of Rev. J. WILLIAMSON, of the China Inland Mission, of a daughter.

AT Wu-ch'ang, on October 29th, the wife of Rev. C. H. JUDD of a son.

AT Hongkong, on December 3rd, the wife of Rev. A. B. HUTCHINSON, of a daughter.

MARRIAGES.

AT Hongkong, on November 13th, at St. John's Cathedral, by the Rev. R. Hayward Kidd, M. A., MATTHEW DICKSON, M.D. of the English Presbyterian Mission at Taiwan in Formosa, to JANE HALL DICKSON, second daughter of W. Dickson, Esq. Coatbridge, Glasgow, Scotland.

AT Hongkong, on November 13th, at St. John's Cathedral, by the Rev. R. Hayward Kidd, M. A., the Rev. ROBERT GORDON, A. M., of the English Presbyterian Mission at Amoy, to MARY, second daughter of the Rev. William Ingram, Free Church, Rothiemay, Banffshire, Scotland.

DEATHS.

AT London, on October 23rd, (a week after arrival from China), Mrs. W. D. RUDLAND, fo the China Inland Mission.

AT Yokohama on November 13th, HELLEN LOUISE infant daughter of Rev. John and Lucy E. H. ING, of convulsious; aged 33 days.

PEKING.—Mrs. W. T. True, matron of the Woman's Union Mission, left in October, and sailed from Shanghae on the 27th of the same month in the *Golden Age* for Japan, where we understand she will be engaged in the future.

* * *

SHANGHAE.—The Rev. F.F. Ellinwood, D. D. left by the *Baroda* on November 6th for the south. After remaining about a fortnight in Canton,—where we are glad to learn, he completely regained his health, which had seriously failed him in the north,—he proceeded on his tour of inspection, to India, Syria,&c.

WE are gratified to notice the return of the Rev. J. S. Roberts of the Amer-

ican Presbyterian Mission, after an absence of ten years in the United States. He arrived on November 7th, with Mrs Roberts and two children in the *Costa Rica*, from San Francisco.

We quote from the *Shanghai Evening Courier* of December 18th: "The Rev. William Pendleton Orrick has been appointed by the General Convention of the Protestant Episcopal Church of America, Missionary Bishop of Shanghae, with jurisdiction in China. He is a native of Maryland, graduate of the University of Virginia and a comparaturely young man."

* * *

Soochow.—The Rev. G. F. and Mrs. Fitch, with the Rev. W. S. and Mrs. Holt of the American Presbyterian Mission, returned to their station in October, the mission having succeeded in renting a native house in one of the main streets, and the agencies of the station are in active operation.

The Rev. W. Muirhead of the London Mission having rented spacious premises and opened a mission station in one of the leading thoroughfares in the summer of 1872, has been accustomed since that period to spend a few weeks there at intervals. On October 27th, the Rev. E. Barrett of the same mission removed there, to occupy the station for the winter months at least.

We gather the following particulars from the *Shanghai Evening Courier*, confirmed by private report:—On Sunday, November 15th, a large and disorderly mob attacked the members of the American Southern Presbyterian Mission. While the usual service for the converts was being conducted by a native preacher in the afternoon, a great number of women entered, apparently with the intention of visiting the foreign lady who had come to reside there. A large crowd assembled outside, and shortly after burst open the doors of the preaching room, when a noisy excited rabble rushed in. Two or three men who were recognized as *literati*, were seen urging the people on, and at last some one, it is not known who, raised a cry that the foreigners were killing children and plucking their eyes out. An immense assemblage collected outside. Stones and other missiles began to be thrown. Mr. DuBose, while trying to pacify the people, was struck on the head with a brick, and Mr. Helm of Hangchow, who happened to be present, was kicked and bruised. Mr. DuBose, thinking it advisable to seek assistance from the che-heen's *yamun*, which was close at hand, left Mr. Helm, who tried to prevent the excited crowd entering the private house. They were uncontrollable however, and broke into the dwelling-house, where much damage was done, and a good many things stolen. The greatest fear was felt for Mrs. DuBose, who had retired to her room at the back of the house. On reaching her door, the leaders of the mob began to knock at it violently in the hope of breaking it down. To their surprise however, she immediately unlocked it, demanding what business they had intruding into her private apartments, at the same time bidding them come and see what was to be seen. At this many of the foremost slunk back ashamed, saying there was nothing there; but others who had been unable to hear what was said, began to push violently forward; and matters were looking very serious, when the disturbance was happily checked by the arrival of Mr. DuBose with six runners from the yamun, who had been promptly despatched by the che-heen. By the efforts of these men, the mob was in a short time got out of the house, and the same officials continued to guard the door till the crowd dispersed. Next day Mr. DuBose made a formal complaint to the che-heen, which was at once acknowledged, and a neighbouring lamp-maker was apprehended

as one of the culprits, and sentenced to 250 blows. Some of the literati however, who were said to have been the instigators were left untouched. We understand an official proclamation was issued denouncing such demonstrations.

* * *

KEWKEANG.—The Rev H. H. Hall of the American Methodist Episcopal Mission, who left for the United States about eighteen months ago, on account of ill health, returned *via* Europe to Shanghae with Mrs. Hall, in the *Hoogley* on October 27th, and left for his station by steamer on November 1st.

MISS L. Mason M. D. arrived at Shanghae by the *Golden Age*, from the United States, on November 13th, to join the same mission, for which she left by an early opportunity.

WE copy from the *Shanghai Evening Courier*, the following statement by the Rev. V. C. Hart, under date November 25th, 1874, regarding the troubles in which the members of his mission have become involved at a neighbouring city. We trust the matter will be rigidly investigated by the United States authorities.

"In the early part of 1873, the Rev. H H. Hall of this mission, attempted to establish an out-station at Shui-ch'ang hsien 瑞昌縣, twenty-five miles west of Kiukiang; and so far succeeded as to rent and repair a good-sized building upon one of the main streets. A quantity of books and a complete set of chapel furniture were placed in the building, and everything seemed to favour a perfect success, when three of the leading men, called 縉紳 *tsin-shin*, "gentry," stirred up the people to drive away the assistant (native) preacher; which being accomplished, they then destroyed the books and furniture. Mr. Hall paid the *hsien* (district magistrate) a visit, requesting his assistance to ferret out the offenders, and take measures to have the chapel given over to us in the same condition as it was previous to the riot. While in the yamên, a hired mob beset the place, and the officer accompanied him to the city temple, where he was considered safe, though the mob watched for him outside. Afterwards, during the night, he escaped. Owing to the illness of Mr. Hall, and his almost immediate return thereafter to America, a prompt settlement of the matter was not pressed for at the time. During the present year, the Rev. A. Stritmatter of this mission, made a visit to the city, sold a quantity of our books, and received the kindest treatment from the people; which fact led us to believe more firmly than ever, that the former hostility was wholly due to the "gentry" and the connivance of the officials. A respectable man of that city soon after came to our chapel at Kiukiang, making us an offer of one of his houses for a chapel. A month or so after this offer was made, the Revs. A. Stritmatter and J.R. Hykes sent on their native preacher to Shui-ch'ang to secure a suitable building. He had no difficulty in finding one, closed the bargain, and sent us word to come and see it and take formal possession. On the 29th of October, Messrs. Cook and Hykes, with the writer took boat for the city, which we reached at 5 in the evening. We visited the yamên at once, thinking it better to do so, in order to explain to the che-hsien what had been done, our plans for the future, &c., and also to request His Worship to warn the people against riotous acts such as those of the previous year. The official received us cordially, agreed perfectly with us as to our treaty rights, and landed our noble objects; but expressed a regret at the bad nature of the people and their extreme ignorance. We assured him, if the officials would do their duty, we had no apprehensions of hostility on the part of the people; as they had treated us well, had bought our books and had come,—many of them,—to hear the "doctrine" at Kiukiang. We politely added, that a proclamation from him would avert any trouble,—after which we took our departure. Soon after reaching our boat, we received his card and a visit from an "underling," who said the che-hsien would be pleased if we would delay our business until after New-year. We sent word that the house was rented for the purpose of being occupied and preached in by us, and that we expected to be allowed to exercise our rights accordingly; and we added that it was the magistrate's duty to see that we were permitted to do so without molestation. Next morning we examined the building, and being satisfied with the contract made by our assistant, we paid a half-year's rent, gave orders as to repairs, &c., and, leaving a man with the native preacher to sell books, took our departure. The day after we left, the preacher and assistant were driven out by the "gentry," and threatened with death if they dared to return. After receiving the report of these men it was deemed wisest for Messrs. Stritmatter and Hykes to go and occupy the chapel, until such time as it would be safe to leave it in charge of the native preacher. Taking with them an assistant, they hastened by chair to Shui-ch'ang, sending their preacher by boat with chapel furniture. They reached the city at about 5 P. M. Meeting their preacher, who had remained in Shui-ch'ang, they went to-

gether to the residence of their landlord, but found the doors of the house closed against them. The landlord, however, appeared at a side entrance, and informed them of the action of the "gentry" and officials, hearing which, they at once proceeded to the yamên. Arriving there, they sent in their cards, which were immediately returned with the answer that His Worship was dining and could not see them. A large crowd was gathering, and showed anything but peaceful symptoms. They sent their cards a second time, saying they had important business and must see him. The hsien retained their assistant and their cards for full three hours before he gave them an answer. During this time, the rabble had entered the court (the outer doors being thrown open), broken in the lattice-work of the room in which they were sitting, making use of the worst epithets. They asked the guards to disperse the crowd, but instead of doing so they took a basin of cold water and threw over them, which increased the spirit of the mob. But after the side wall was broken down, the rabble were easily driven into the street,—showing that they were under the control of the guards. Finally, at 9. 30 P. M., they were permitted to see the che-hsien,—who instead of inviting them to the proper reception room, offered to see them outside. But on their requesting to enter the usual place for receiving guests, this was granted without parley. No sooner had they entered the *k'ih-t'ang* than the front doors of the yamên were again thrown open and the rioters rushed in. The native preacher, wearied with the waiting and the worry, was lying on a couch in a small side room. Into this the crowd broke, seized and gave him a most brutal beating. Some one o the secretaries or small officials, the preacher says, called to the people, asking if they did not "know how to beat the gong." Whereupon they commenced to beat and call for the death of the preacher and the "foreign devils." Soon after this, the mob crowded into the room in which Messrs. Stritmatter and Hykes were, and made use of the vilest language. The che-hsien was asked to issue a proclamation to the people, but he refused. They asked him to give themselves and the native assistant protection in the yamên during the night. They told him they had passports,—but these he refused to see. He said that he could not and would not protect them in the yamên. He was asked if he would give an escort to their boat; he replied that he would, and would go himself with them. As the violence of the people became more apparent every moment, they accepted his proposal. Taking their native preacher between them, they started, but no sooner had they reached the street, than the pent-up rage of the mob broke forth into the wildest fury. The hsien went but a few steps and returned, and a portion of the escort left with him. The people, while in the main street, merely used their fists and feet, pounding and kicking the three strangers, but as soon as they reached the dilapidated wall, the rabble commenced to hurl bricks, on which the single remaining man of the escort ran away, his lantern being smashed. The preacher was dragged from between the foreigners and cruelly beaten in a side street. For over a fourth of a mile, the mob followed them, between the wall and a canal, and pelted them with bricks without cessation. Mr. Hykes was hit several times on the head and back. Mr. Stritmatter received a cut on his head that bled so profusely that it drenched his shirt. Accidentally they ran into the canal and struggled for the opposite shore, while the friends of law and good order held up lanterns for their companions to pelt them with bricks as they were swimming across. It was now past 10 o'clock, dark and cold, and they wandered about for two hours before they found their boat. Upon their return to Kiukiang, the matter was promptly placed before the American vice-consul. Up to the present date, we have no intelligence how the case is receiving treatment. We can but hope, for the safety of all foreigners in this part of China, that it will be pressed with such firmness by the representatives of our government, as shall teach the officials of this province, noted for their hostility to all foreigners without distinction, that such grievances cannot be dismissed with an apology for the bad spirit of the people, and advice to foreigners not to travel into the interior. We have every reason to believe we know the guilty ones,—the men who influenced and controlled the mob, and their names have been given to the vice-consul."

V. C. HART.

* * *

FOOCHOW.—The Rev. D. W. and Mrs. Chandler, with Miss Sigourney Trask, M. D. arrived at Shanghae from the United States, by the *Costa Rica*, on November 7th, and left the following day by the *Glenfulloch* for this station, to join the Methodist Episcopal Mission. They reached their destination on the 10th.

IN the list of passengers down for the French Mail of October 23rd, we observe the Rev. J. H. Sedgwick named as a missionary for Foochow. That mail reached Hongkong in the *Sindh* on December 5th, but we have not yet heard of the arrival of Mr. Sedgwick.

* * *

AMOY.—We hear the Rev. Mr. Jukes has recently arrived from England to join the London Mission.

FORMOSA.—During the past month, we understand that the English Presbyterian Mission in this island has been reinforced by the arrival of the Rev. T. Barclay, to be stationed at Takow.

* * *

HANGCHOW.—The Presbytery of Hangchow, in connextion with the Southern Presbyterian Church of the United States, held its first meeting, by appointment of the General Assembly, at this station on November 5th. It was then unanimously resolved, to petition the Assembly about to meet in St. Louis, to dissolve the presbytery, and restore its members to their respective presbyteries at home. The grounds of this action were:—that the functions of the foreign missionary are temporary;—that the first evangelists, as Timothy and Titus, merely organized churches and ordained elders, leaving the entire government of the churches in the hands of the natives;—and that more influence could probably be exerted as advisers of a body in which they would soon be a minority, than by having a joint power. It is proposed that as soon as there are native ministers of self-supporting (or partly self-supporting) churches, they be formed into a presbytery.

* * *

NINGPO.—The Rev. H. Jenkins of the American Baptist Mission, who left with his family for the United States some two years ago, returned to Shanghae *en route* for this station, by the *Costa Rica* on November 7th, having left his family behind. He was accompanied by the Rev. Mr. and Mrs. Churchill of the same mission. In the same party, Mrs. Barchet formerly of Ningpo, returned to her station. Her husband the Rev. S. P. Barchet of the Independent Baptist Mission remains in America we understand to complete a term of medical study.

* * *

HOOCHOW.—We avail ourselves of the succinct account given in the *Shanghai Evening Courier*, of an outrage recently enacted at this place. The city is situated at the southern extremity of the Tahoo lake, about a hundred miles to the south-west of Shanghai, and some forty miles north of Hangchow. At the beginning of last August, some of the native agents of the China Inland Mission succeeded in renting premises there. For two months they carried on mission operations with some degree of encouragement, but about the middle of the third month of their occupancy, they received a call from the constable of the neighbourhood, with a message from the owner of the property, ordering them to leave at once; and threatening in the event of refusal, to pull down the house about their heads. The native assistants lost no time in communicating with Mr. Meadows of that mission, resident at Shaouhing. Mr. Meadows immediately started with his colleague Mr. Douthwaite, and reached Hoochow on the 31st of October, having informed the Tao-tai at Hangchow *en passant* of the state of affairs. Next day, having mean while gathered up all the facts of the case, they called on the prefect, and expressed their willingness to give up the house, if he would procure another for them. The prefect listened to them with marked civility, and promised to give them an answer in the afternoon. The same afternoon, Messrs. Meadows and Douthwaite having gone out to dispose of tracts, a crowd gathered round the premises, broke into the chapel, overturned the furniture, and damaged the house behind. Seeing the state of matters on their return, Mr. Meadows went off to the prefect to demand protection and assistance, leaving Mr. Douthwaite to care for the property. The prefect at once gave audience to Mr. Meadows, but nothing to the purpose resulted from the in-

LIST OF PROTESTANT MISSIONARIES IN CHINA, JAPAN AND SIAM.

terview. It was approaching dusk when Mr. Meadows returned to his station, where he found the crowd larger and wilder than before. By calm and friendly reasoning he succeeded in restraining their fury for a time; but as darkness came over the scene, their violence gradually increased, till eevntually the two missionaries finding the place untenable, secretly made their escape from the back and fled for safety. Immediately afterwards, the crowd broke into the house, carried away everything they could, and destroyed what they could not. They slept in a boat provided by the mandarin; but though bitterly cold, they could obtain no bedding nor any extra clothing. Four days were fruitlessly spent, negotiating with the authorities for redress; but failing to get any satisfactory reply to their claims, they started for Shanghae, which they reached on Saturday evening November 7th. As soon as practicable, they laid the details of the case before W. H. Medhurst Esq. H. B. M. Consul, who promptly put himself into communication with the authorities at Hoochow. A statement of the losses sustained by the foreign missionaries personally, by their native assistants, and by the mission was sent in, accompanied by an intimation, that no indemnification for these losses would be considered satisfactory, unless it were accompanied by equal facilities for prosecuting the work of the mission, to those of which they had been violently deprived. The latter demand was so far acceded to, that they promised to provide the missionaries with other premises for preaching in, as soon as the ill-feeling which had been excited had somewhat subsided. They also agreed to pay two hundred dollars, as indemnity for losses sustained by the missionaries personally, and to issue a proclamation, in which the treaty right of foreigners to preach Christianity in China, and the duty of the Chinese towards the preachers is plainly set forth. But they refused to make any compensation for the loss sustained by the mission in the destruction of the chapel fixtures and furniture, or for the personal effects and furniture of the native assistants, —two men and a woman,—on the ground that those who leased the premises did not have it stated in their lease that they were to be used for preaching foreign doctrine, and never reported to the officials that the building was employed as a chapel.

* * *

HANKOW.—The Rev. S. R. J. Hoyt of the American Episcopal Mission having gone to Japan to meet Mrs. Hoyt, who had been absent in the United States about eighteen months, they returned to Shanghae in the *Nevada* on November 20th, and left by steamer for their station at Hankow on the 24th. By the same vessel, A. C. Bunn, M. D. of the same mission arrived with Mrs. Bunn and two children, and proceeded to their station at Hankow in company with Mr. and Mrs. Hoyt.

* * *

CANTON.—We regret to learn that the Rev. J. Preston and family of the Wesleyan Mission are about to leave for England. Failure of his health has necessitated this step, and we fear there is not a prospect of his return.

* * *

SWATOW.—We understand the English Presbyterian Mission has lately been strengthened by the arrival of the Rev. J. L. Gibson.

* * *

HONGKONG.—By the French Mail steamer *Sindh*, we observe the arrival at Hongkong on December 5th, of the Right Reverend Bishop Burdon and Mrs. Burdon, late of the Church Mission in Peking. Mr. May is said to accompany the Bishop, to take charge of the school in connection with the

LIST OF PROTESTANT MISSIONARIES IN CHINA, ETC.

The accompanying list is compiled with a view of showing at a glance the number of missionaries belonging to the different Societies having representatives in China. The names are arranged according to date of arrival, keeping those in each locality together. The date when each society commenced operations in China is given in the same line with the name of the society.

* Unmarried.

CHINA.

ENGLISH.

Names.	Station.	Arrival.
LONDON MISSION. 1807.		
Edkins, Rev. J., B.A.	(*absent*)	1848
Dudgeon, J., M.D. C.M.	Peking	1863
Gilmour, Rev. J., M.A.	Peking	1870
Meech, Rev. S. E.	Peking	1871
Lees, Rev. J.	(*absent*)	1861
Bryant, Rev. E.	Tientsin	1865
Barradale, Rev. J.	Tientsin	1873
Muirhead, Rev. W.	Shanghai	1847
Barrett, Rev. E. R.,* B.A.	Shanghai	1874
John, Rev. Griffith	Hankow	1855
Bryson, Rev. T.*	(*absent*)	1866
Foster, Rev. A.* B.A.	Hanyang	1871
Eitel, Rev. E. J., Ph.D.	Hongkong	1862
Edge, Rev. Chas.*	Hongkong	1874
Roach, Rev. N. A.*	Canton	1853
Chalmers, Rev. J. M.A.	Canton	1852
Stronach, Rev. J.	Amoy	1837
Macgowan, Rev. J.	Amoy	1860
Sadler, Rev. J.	Amoy	1866
Jukes, Rev.	Amoy	1874
BRITISH AND FOREIGN BIBLE SOCIETY. 1836.		
Wylie, Mr. A.,* *Agent.*	Shanghai	1847
Mollman, Mr. J. *Colpor.*	Shanghai	1865
CHURCH MISSION. 1837.		
Collins, Rev. W. H.	Peking	1858
McClatchie, Rev. Canon	Shanghai	1844
Russell, Rt. Rev. W. A., D.D.	Ningpo	1848
Gough, Rev. F. F.	Ningpo	1850
Moule, Rev. A. E.	Ningpo	1861
Bates, Rev. J.*	(*absent*)	1867
Laurence, Miss M.	Ningpo	1870
Moule, Rev. G. E.	Hangchow	1858
Elwin, Rev. A.	(*absent*)	1870
Galt, J. Esq., M.D.	Hangchow	1871
Valentine, Rev. J. D.	Shouhing	1864
Gretton, Rev. H.	Shouhing	1867
Palmer, Rev. R.	Shouhing	1870
Wolfe, Rev. J. R.	Foochow	1862
Mahood, Rev. J. E.	Foochow	1869
Burdon, Rt. Rev. J. S., D.D.	Hongkong	1853
Hutchinson, Rev. N. B.	Hongkong	1871
BAPTIST MISSION. 1845.		
Hudson, Rev. T. H.	Ningpo	1845
Richard, Rev. T.*	Chefoo	1869
PRESBYTERIAN MISSION. 1847.		
Douglas, Rev. C., LL. D.*	Amoy	1855
Cowie, Rev. H.	(*absent*)	1859
Swanson, Rev. W. S.	Amoy	1860
McGregor, Rev. W.	(*absent*)	1864
Gordon, Rev. R.	Amoy	1872
Barclay, Rev.	Amoy	1874
Smith, Rev. G.	(*absent*)	1857
Mackenzie, Rev. H. L.	Swatow	1860
Gauld, W. Esq., M.D.	Swatow	1863
Duffus, Rev. W.	Swatow	1869
Gibson, Rev. J. L.	Swatow	1874
Maxwell, J. L. Esq., M.D.	(*absent*)	1863
Ritchie, Rev. H.	Takao	1867
Barclay, Rev. Thomas	Takao	1874
Campbell, Rev. W. *	Taiwan foo.	1871
Dickson, M. Esq., M.D. *	Taiwan foo.	1871
WESLEYAN MISSION. 1852.		
Piercy, Rev. G.	Canton	1851
Preston, Rev. J.	Canton	1855
Gibson, Rev. J.	Canton	1866
Whitehead, Rev. S.	Canton	1867
Sinziniex, Rev. E.*	Canton	1874
Masters, Rev. F. J.*	Canton	1874
Radcliffe, Miss	Canton	1866
Simpson, Miss	Canton	1873
Rowe, Miss	Canton	1874
Selby, Rev. T. G.*	Fatshan	1868
Cox, Rev. Josiah.	Wuchang	1853
Brewer, Rev. J. W.*	Wuchang	1872
Scarborough, Rev. W.	Hankow	1865
Hardey, E. P.,* L.R.C.P.	Hankow	1870
Mitchel, Mr. C. W.*	Hankow	1873
Nightingale, Rev. A. W.*	Hankow	1874
Hill, Rev. D.*	Wusueh	1865
Race, Rev. J.*	Kwangchi	1874
METHODIST MISSION. 1860.		
Innocent, Rev. J.	Tientsin	1860
Hall, Rev. W. N.	(*absent*)	1860
Hodge, Rev. W. B.	Tientsin	1866

college, which has for some time been closed.

* * *

JAPAN. YOKOHAMA.—By letter dated December 14th, we learn that the Rev. J. Ing of the Methodist Episcopal Mission, whose departure from China we noticed two months ago, has accepted an appointment as teacher under the Japanese government, at a place called Hirosaki, distant from Yokohama four hundred miles in a straight line, and six hundred miles by the sea route. He left Yokohama with his family by the *Washi* for Hakodate on December 14th, from which he was to proceed by steamer to Awomoro in northern Nipon, and thence twenty-five miles inland to his station.

* * *

NAGASAKI.—A new chapel for native service, which has been erected by the Rev. H. Stout of the American Reformed Church Mission, was opened on December 13th. About forty natives assembled at both the morning and evening services, and were addressed by Mr. Stout, and also by the Rev. C. H. H. Wolff of the same mission.

Notices of Recent Publications.

The China and Japan Temperance Record. Published Monthly. Nos. 2 and 3.

THIS is a class journal, and professes, —if we mistake not,—to be the organ of Teetotalism. The benefits and the blessings of temperance are so obvious and universally admitted, as almost to remove the question beyond the range of polemics. Hence we are disposed to make allowance for the ultra views into which many papers of this class are driven, and the unguarded utterances that disfigure their pages. It is with great pleasure therefore that we except our contemporary of China and Japan from such a charge. The temperance movement in these eastern parts has proved and is proving a great blessing to many. The *Record* has assumed the mission of intercommunication, in chronicling the various movements and meetings that are taking place among the friends to the cause. We observe Shanghae comes in for a considerable share of its pages, and it deserves it. The movement here is pervaded by a healthy atmosphere and is in hands which must ensure success. We would specially direct attention to an article on *The Rise and Progress of Teetotalism in China*, by A. Gordon, as detailing facts of an interesting character, and furnishing hints that may be productive of future good. In the interest of the cause of temperance we wish the *Record* God speed!

Lucknow Witness. Vol. iv, Nos. 22—25.

WE have been favoured with four numbers of this paper, from the classic land of India. It is devoted to the cause of evangelical religion, and is conducted with ability. We are sorry our limits in this number prevent us giving a more extended notice of the contents. Missionary topics receive a fair share of candid attention. Teetotalism and Good Templarism are leading topics. Items of news, literary jottings and chapters of topographical interest, make up a very acceptable weekly broadsheet, which we welcome as a fellow-worker with ourselves in the field of Christian literature.

Names.	Station.	Arrival.
PROPAGATION SOCIETY. 1862		
Greenwood, Rev. M.*	Chefoo	1874
Scott, Rev. C. P.*	Chefoo	1874
CHINA INLAND MISSION. 1862.		
Taylor, Rev. J. H. *Supt.* (*absent*)		1864
McCarthy, Rev. J.	Chinkiang	1867
Meadows, Mr. J.	Shanhing	1862
Turner, Miss E.	Shanhing	1872
Douthwaite, Mr. A. W.*	Shanhing	1874
Crombie, Rev. G.	Ninghai	1865
Rudland, Mr. W. D.	(*absent*)	1866
Stevenson, Mr. J. W.	(*absent*)	1866
Stott, Mr. G.	Wengchow	1866
Jackson, Mr. J. A.	Wengchow	1866
Judd, Mr. C. H.	Wuchang	1868
Fishe, Mr. E.	Shanghai	1868
Fishe, Mr. C. T.* *Sec.*	Shanghai	1869
Cardwell, Mr. J. E.	Kewkiang	1868
Buller, Mr. F. W.	Nankin	1873
Taylor, Mr. M. H.*	Nankin	1873
Donovan, Mr. J. P.*	Gauking	1873
Cordon, Mr. H.	(*absent*)	1867
Harvey, Mr. T. P.*	(*absent*)	1869
Williamson, Rev. J.	(*absent*)	1866
Desgraz, Miss	(*absent*)	1866
Duncan, Mrs.	(*absent*)	1870

Names.	Station.	Arrival.
UNITED PRES. CHURCH OF SCOTLAND. 1863.		
Williamson, Rev. A., B. A., LL.D.	Chefoo	1855
MacIntyre, Rev. J.	Chefoo	1871
Henderson, W. A. Esq., L. R. C. S. E. & P. E.	Chefoo	1871
Ross, Rev. John.	Newchwang	1872
SCOTTISH BIBLE SOCIETY. 1863.		
Lilley, Mr. R.*	Chefoo	1870
INDEPENDENT BAPTIST MISSION. 1865.		
Barchet, Rev. S. P.	(*absent*)	1865
UNITED METHODIST FREE CHURCH. 1868.		
Galpin, Rev. F.	Ningpo	1868
Swallow, Rev. R.*	Ningpo	1874
IRISH PRESBYTERIAN CHURCH. 1869.		
Hunter, J., M.D.*	Newchwang	1869
Carson, Rev. James*	Newchwang	1874
ENGLISH AND CONTINENTAL BAPTIST MISSION. 1870.		
Büschlin, Rev. Conrad.	Hangchow	1870
UNCONNECTED.		
White, Rev. R.	(*absent*)	1870
Bagnall, Mr. B.	Chinkiang	1873
CANADAIN PRESBYTERIAN MISSION.		
Mackay, Rev. Geo.	Formosa	

AMERICAN.

Names.	Station.	Arrival.
BOARD MISSION. 1830.		
Blodget, Rev. H., D.D.	Peking	1854
Hunt, P.R., *Supt. Press*	Peking	1868
Holcombe, Rev. Chester.	Peking	1869
Hunt, Rev. Myron W.	Peking	1878
Gulick, Rev. J. T.	Kalgan	1864
Williams, Rev. Mark.	Kalgan	1866
Treat, A. O. Esq., M.D.	(*absent*)	1867
Thompson, Rev. T. W.*	Kalgan	1868
Sprague, Rev.	Kalgan	1874
Diament, Miss Naomi	Kalgan	1870
Pierson, Rev. Isaac.*	Pauting foo	1870
Chapin, Miss Jane E.	Peking	1871
Porter, Miss Mary H.	Peking	1868
Stanley, Rev. C. A.	Tientsin	1862
Smith, Rev. A. H.	Tientsin	1872
Porter, Rev. H. D.*	Tientsin	1872
Chapin, Rev. Lyman D.	T'ungchow	1863
Goodrich, Rev. C.*	T'ungchow	1865
Sheffield, Rev. D. Z.	T'ungchow	1869
Andrews, Miss Mary E.	(*absent*)	1868
Evans, Miss Jennie.	T'ungchow	1872
Baldwin, Rev. C. C., D.D.	Foochow	1848
Hartwell, Rev. Chas.	Foochow	1853
Woodin, Rev. S. F.	Foochow	1860

Names.	Station.	Arrival.
BOARD MISSION. (*Cont.*)		
Walker, Rev. J. E.	Foochow	1871
Osgood, D. W., Esq., M.D.	Foochow	1870
Payson, Miss Adelia M.	Foochow	1869
BAPTIST MISSIONARY UNION. 1834.		
Jenkins, Rev. H.	Ningpo	1860
Goddard, Rev. J. R.	Ningpo	1868
Churchill, Rev. M. A.	Ningpo	1874
Ashmore, Rev. W. D.D.,	Swatow	1851
Partridge, Rev. S. B.	Swatow	1869
Fielde, Miss A. M.	Swatow	1866
PROTESTANT EPISCOPAL MISSION. 1835.		
Schereschewsky, Rev. S. L. J.	Peking	1859
Höhing, Rev. A. C.	Hankow	1866
Yen, Rev. Y. K.	Hankow	1868
Stricker, Rev. F.*	Hankow	1873
Hoyt, Rev. S. R. J.	Wuchang	1869
Boone, Rev. W. J.	Wuchang	1869
Bunn, A. C., M.D	Wuchang	1874
Fay, Miss L. M.	Shanghai	1850
Nelson, Rev. R., D.D.	(*absent*)	1851
Thomson, Rev. E. H.	Shanghai	1859

Names.	Station.	Arrival.
PRESBYTERIAN MISSION. 1838.		
Wherry, Rev. J.	Peking	1864
McCoy, Rev. D. C.	Peking	1869
Whiting, Rev. J. L.	Peking	1869
McIlvaine, Rev. J. S.*	Chi-nan-fu	1868
Mills, Rev. C. R.*	Tungchow	1859
Mateer, Rev. C. W.	Tungchow	1863
Crossette, Rev. J. F.	Tungchow	1870
Dickey, Miss E. S.	Tungchow	1872
Shaw, Rev. J. M.	Tungchow	1874
Nevius, Rev. J. L., D.D.	Chefoo	1854
Corbett, Rev. H.*	Chefoo	1863
Downing, Miss C. B.	Chefoo	1866
Eckard, Rev. L. W.	(*absent*)	1869
Farnham, Rev. J. M. W.	Shanghai	1860
Mateer, J. L.* *Press Supt.*	Shanghai	1871
Roberts, Rev. J. S.	Shanghai	1862
Fitch, Rev. G. F.	Soochow	1870
Whiting, Rev. A.	Soochow	1873
Holt, Rev. W. S.	Soochow	1873
Leaman, Rev. C.*	Soochow	1874
Leyenberger, Rev. J. A.	Ningpo	1866
Butler, Rev. J.*	Ningpo	1868
Morrison, Mrs. M. E.	Ningpo	1860
Sellers, Miss M. L.	Ningpo	1874
Dodd, Rev. S.	Hangchow	1861
Lyon, Rev. D. N.	Hangchow	1870
Happer, Rev. A. P., D.D.*	Canton	1844
Kerr, J. G. Esq., M.D.	Canton	1854
Preston, Rev. C. F.	Canton	1854
Noyes, Rev. H. V.*	Canton	1866
Henry, Rev. B. C.	Canton	1873
Noyes, Miss H.	Canton	1868
Shaw, Miss H. J.	Canton	1870
Happer, Miss L. B.	Canton	1871
Crouch, Miss L. A.	Canton	1873
Noyes, Miss M.	Canton	1873
METHODIST EPISCOPAL MISSION. 1847.		
Lowry, Rev. H. H.	Peking	1867
Pilcher, Rev. L. W.*	(*absent*)	1870
Davis, Rev. G. R.	Peking	1870
Walker, Rev. W. F.	Peking	1873
Harris, Rev. S. D.	Peking	1873
Porter, Miss Mary Q.	Peking	1871
Combe, Miss L. L., M.D.	Peking	1873
Pyke, Rev. J. H.	Tientsin	1873
Hart, Rev. V. C.	Kiukiang	1866
Hall, Rev. H. H.	Kiukiang	1870
Hong, Miss L. H.	Kiukiang	1872
Howe, Miss G.	Kiukiang	1872
Cook, Rev. A. J.*	Kiukiang	1873
Hykes, Rev. J. R.	Kiukiang	1873
Strittmatter, Rev. A.*	Kiukiang	1873
Mason, Miss L., M.D.	Kiukiang	1874
Baldwin, Rev. S. L.	Foochow	1859
Sites, Rev. N.	(*absent*)	1861
Ohlinger, Rev. F.*	Foochow	1870
Plumb, Rev. N. J., *Supt. P.*	Foochow	1870
Edgell, Rev. B. E.	Foochow	1873
Chandler, Rev. D. W.	Foochow	1874
Woolston, Miss B.	Foochow	1859
Woolston, Miss S. H.	Foochow	1869
Trask, Miss S., M.D.	Foochow	1874
SOUTHERN BAPTIST MISSION. 1847.		
Crawford, Rev. T. P.	Tungchow	1852
Holmes, Mrs. S. J.	Tungchow	1859
Moon, Miss E.	Tungchow	1870
Moon, Miss L.	Tungchow	1874
Hartwell, Rev. J. B.	Chefoo	1869
Yates, Rev. M. T., D.D.	Shanghai	1847
Graves, Rev. R. H., M.D.	Canton	1856
Williams, Rev. N. B.	Canton	1872
Whilden, Miss L.	Canton	1872
Simmons, Rev. E. Z.	(*absent*)	
SEVENTH DAY BAPTIST MISSION. 1847.		
Carpenter, Rev. S.*	Shanghai	1847
INDEPENDENT BAPTIST MISSION.		
Lord, Rev. E. C., D.D.	Ningpo	1847
SOUTHERN METHODIST MISSION. 1848.		
Lambuth, Rev. J. W.	Shanghai	1854
Allen, Rev. Young J.	Shanghai	1860
REFORMED CHURCH MISSION. 1856.		
Talmage, Rev. J. V. N., D.D.	Amoy	1847
Rapalje, Rev. D.*	Amoy	1859
Kip, Rev. L. W.	Amoy	1861
Van Doren, Miss Helen M.	Amoy	
WOMAN'S UNION MISSION.		
Douw, Miss D. M.	Peking	1869
North, Miss M. B.	Peking	1870
UNITED PRESBYTERIAN MISSION. 1860.		
Nevius, Rev. J. C.	Canton	1860
SOUTHERN PRESBYTERIAN MISSION. 1867.		
Houston, Rev. M. H.	Hangchow	1868
Helm, Rev. B.*	Hangchow	1868
Painter Mr. G. W.*	Hangchow	1873
Randolph, Mrs. A. E.	Hangchow	1872
Stewart, Rev. J. L.	(*absent*)	1868
DuBose, Rev. H. C.	Soochow	1872
Davis, Rev. J. W.*	Soochow	1873
Safford, Miss A. C.	Soochow	1873

GERMAN.

Names.	Station.	Arrival.
RHENISH MISSION. 1847.		
Louis, Rev. W.	(*absent*)	1855
Faber, Rev. E.*	Fa-nam	1864
Hübrig, Rev. F.	Canton	1867
Nackin, Rev. J.	Fuk-wing	1867

Names.	Station.	Arrival.
Pritzsche, Rev. C. . . .	Long-hau . .	1869
Dilthei, Rev. W.	Fū-mun . . .	1871

NOTE.—The Berlin Mission has been discontinued, and Messrs. Hübrig and Pritsche have joined the Rhenish Mission.

BASEL MISSION. 1874.

Lechler, Rev. R.	Hongkong . .	1847
Bender, Rev. H.	Chonglok . .	1862
Piton, Rev. C. P.	Hongkong . .	1864
Bellon, Rev. W.	(*absent*). . .	1864
Chau, Rev. M.	Lilong	

Names	Station.	Arrival.
BASEL MISSION. (*Cont.*)		
Loercher, Rev. J. G. . .	Hongkong . .	1865
陳, Rev. M	Sin-on	1869
Gussmann, Rev. G. . . .	Chong-lok . .	1869
江, Rev. A.	Chong-lok . .	1871
Reusch, Rev. G.*	Sin-on	1872
Ott, Rev. R.*	Chong-lok . .	1873
Schaul, Rev. M.*	Chong-lok . .	1874

NOTE.—The two missionaries whose names are given in Chinese characters, are natives who have been educated and ordained in Basel.

JAPAN.

AMERICAN.

Names.	Station.	Arrival.
EPISCOPAL MISSION. 1859.		
Williams, Rt. Rev. C. M., D.D.*	Yedo . . .	1859
Blanchet, Rev. C. F.* .	Yedo	1873
Cooper, Rev. W. B.* . .	Yedo	1873
Newman, Rev. C. H.* .	Yedo	1873
Morris, Rev. A. R.* . . .	Osaka	1871
Quinby, Rev. J. H. . . .	Osaka	1872
Laning, H., M.D.*	Osaka	1873
REFORMED CHURCH MISSION. 1859.		
Brown, Rev. S. R., D.D.	Yokohama . .	1859
Verbeck, Rev. G. F., D.D.	Yokohama . .	1859
Ballagh, Rev. J. H. . .	Yokohama . .	1861
Miller, Mrs. E. R. . . .	Yokohama . .	1869
Whitebeck, Miss	Yokohama . .	1874
Stout, Rev. H.	Nagasaki . .	1869
Wolff, Rev. C. H. H. . .	Nagasaki . .	1871
PRESBYTERIAN MISSION. 1859.		
Hepburn, J. C., M.D., LL.D.	Yokohama . .	1859
Loomis, Rev. H.	Yokohama . .	1872
Miller, Rev. E. R. . . .	Yokohama . .	1872
Green, Rev. O. M.* . .	Yokohama . .	1873
Thompson, Rev. D. . . .	Yedo	1863
Carrothers, Rev. C. . . .	Yedo	1869
Youngman, Miss Kate M.	Yedo	1873
Gamble, Miss A. M. . .	Yedo	1873
BOARD MISSION. 1869.		
Greene, Rev. D. C. . . .	Yokohama . .	1869
Gordon, Rev. M. L., M.D.	Osaka	1872
Leavitt, Rev. H. H.* . .	Osaka	1873

Names.	Station.	Arrival.
BOARD MISSION. (*Cont.*)		
Dexter, Rev. G. M. . . .	Osaka	1873
Gouldy, Miss M. E. . . .	Osaka	1873
Davis, Rev. J. D.	Kobe	1871
Gulick, Rev. O. H. . . .	Kobe	1871
Atkinson, Rev. J. L. . .	Kobe	1873
Taylor, Rev. W., M.D. .	Kobe	1873
Berry, J. C., M.D. . . .	Kobe	1872
Doane, Mrs. C. S. . . .	Kobe	1873
Talcott, Miss E.	Kobe	1873
Dudley, Miss J.	Kobe	1873
Gulick, Miss J. A. . . .	Kobe	1874
WOMAN'S UNION MISSION. 1871.		
Pruyn, Mrs. M.	Yokohama . .	1871
Pierson, Mrs. L. H. . . .	Yokohama . .	1871
Crosby, Miss J. N. . . .	Yokohama . .	1871
Guthrie, Miss . L. M. . .	Yokohama . .	1872
Benton, Mrs. L. E. . . .	Yokohama . .	1873
True, Mrs. (*Matron*). . .	Yokohama . .	1874
METHODIST EPISCOPAL MISSION. 1873.		
Davison, Rev. J. C. . .	Nagasaki . .	1873
McClay, Rev. R. S., D.D.	Yokohama . .	1873
Correll, Rev. J. H. . . .	Yokohama . .	1873
Soper, Rev. J.	Yedo	1873
Harris, Rev. M. C. . . .	Hakodate . .	1873
BAPTIST MISSION. 1873.		
Brown, Rev. Nathan. D.D.	Yokohama . .	1873
Arthur, Rev. J. H. . . .	Yedo	1873
Doyen, Rev. J. F.* . . .	Yedo	1873

ENGLISH.

Names.	Station.	Arrival.
CHURCH MISSIONARY SOCIETY. 1869.		
Piper, Rev. J.	Yedo	1874
Fyson, Rev. P. K. . . .	Yedo	1874
Warren, Rev. C. F. . . .	Osaka	1874
Dening, Rev. W.	Hakodate . .	1874
Burnside, Rev. H. . . .	Nagasaki . .	1870

Names.	Station.	Arrival.
SOCIETY FOR THE PROPAGATION OF THE GOSPEL. 1873.		
Wright, Rev. W. B. . .	Yedo	1873
Shaw, Rev. A. C.* . . .	Yedo	1873
CANADIAN WESLEYAN UNION. 1873.		
Cochran, Rev. Geo. . . .	Yedo	1873
McDonald, Rev. D., M.D.	Shidzuoka . .	1873

Names.	Station.	Arrival.
UNITED PRESBYTERIAN (SCOTCH) MISSION. 1874.		
Faulds, Rev. Henry M.D.	Yedo	1874
Davidson, Rev. *	Yedo	1874
Waddell, Rev. Hugh. . .	Yedo	1874

Names.	Station.	Arrival.
MEDICAL MISSIONARY SOCIETY OF EDINBURGH. 1874.		
Palm,—M. D.	Yedo.	1874

SIAM.

AMERICAN.

Names.	Station.	Arrival.
BAPTIST MISSION. 1833.		
Dean, Rev. W., D.D. .	Bangkok. . .	1835

Names.	Station.	Arrival.
PRESBYTERIAN MISSION. 1838.		
House, Rev. S. R., M.D.	Bangkok. . .	1847
McDonald, Rev. N. A. .	Bangkok. . .	1860
Culbertson. Rev. J. N.*	Bangkok. . .	1871
Anderson, Miss A. . . .	Bangkok. . .	1872
McFarlane, Rev. S. G. .	(*absent.*) . .	1860
Van Dyke, Rev. J. W. .	Petchaburei .	1869

Names.	Station.	Arrival.
PRESBYTERIAN MISSION. (*Cont.*)		
Carrington, Rev. J. . .	Ayuthia . . .	1869
Wilson, Rev. J.	Chiengmai . .	1858
McGilvary. Rev. D. . .	Chiengmai . .	1858
Cheek, M. A., M.D.* . .	Chiengmai.	1874
Collman, Miss Sarah . .	Petchaburei	1874
Bradley, Mrs. S. B. . .	Bangkok . . .	
Bradley, Miss. M. A. .	Bangkok . . .	
Bradley, Miss. S. . . .	Bangkok . . .	
INDEPENDENT BAPTIST MISSION.		
Smith, Rev. S. J. . . .	Bangkok . . .	1849

RECAPITULATION.—Missionary Societies 32; missionaries (clerical) 245; medical missionaries (not clergymen) 16; other lay missionaries 23; Single ladies 57; widow ladies, 11; missionaries of all classes, total 345; absent 29.

SHANGHAI, *December*, 1874.

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